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THE

AMERICAN·CATHOLIC

HISTORICAL RESEARCHES.

VOL. VI. JANUARY 1889. NO. 1

QUARTERLY, *ONE DOLLAR A YEAR.*

DEAR PATRONS:—THE RESEARCHES with this number enters upon the third year under the present management and we are pleased to say within entire satisfaction concerning the past. Accepting the judgment of many, THE RESEARCHES has been doing good work while we can say that a support has been given our efforts, sufficient to justify the belief that this third year will firmly establish the Magazine. That will be gratifying to our friends and most encouraging to us in our endeavors to preserve the records of the past and to make them available and useful.

Our Holy Father, under whose inspiring auspices we have loved to believe we were working as in accord with his decree opening the Vatican Archives to historical investigators, has again given, by recent decree, another evidence of his concern in historical investigations by ordering the adoption of facilitating rules by which the treasures of the Vatican can be more readily availed of. Our Patrons have in THE RESEARCHES secured several contributions from its stores. Others are available and will be presented.

We thank you all for the subscriptions which have enabled us to do this work.

We have two-thirds of the Hierarchy on our subscription list. This has been a great encouragement. To the Reverend Clergy we too are grateful for the great help they have been. Their names occupy the most of our list.

We are seeking to gain an increased number of the laity. Indeed it is among them we wish our work to bear its best results. Catholic American manhood needs to know the past of the Church in this country and the services Catholics have been to it in every sphere of activity. We have given sufficient in the past two years to prove that lay Catholics have a history interesting and fruitful of good for Church and Country.

May St. Anthony, through whom "treasures lost are found again," discover unto us many records of the past and find for us patrons of our work. He has never failed us in our historical work and under his patronage this Magazine is issued.

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[From rare copy in Library of the American Catholic Historical Society of Philadelphia.]

A PASTORAL LETTER,

FROM

The Apostolic Vice-Prefect, Curate of the Holy Cross at Boston.

CLAUDIUS FLORENT BOUCHARD DE LA POTERIE, Doctor of Divinity, Prothonotary of the holy Church and of the holy See of Rome, apostolic Vice-Prefect and Missionary, Curate of the Catholick Church of the Holy Cross at Boston, in North-America—to all faithful Christians entrusted to our care, and of our spiritual jurisdiction, salvation and blessing in Jesus Christ, the shepherd and bishop of our souls.

We make known to you, our dearly beloved brethren, the wonderful design of Divine Providence towards, us, which, by a course of unheard-of events, has brought us to this city, here to open the first publick exercise, and here to lay the foundation, perhaps even here to erect the edifice of our holy religion. Since the American Revolution, the Divine Providence has brought about a revolution still more extraordinary in the methods of grace; and being designated to be one of its instruments in the hand of God, with what sentiments of profound gratitude to the Father of mercies ought we not to be penetrated? But, at the same time, we look with awe upon the immensity of the duties, to which our office subjects us. The entire knowledge of their extent, and of our own insufficiency, the more powerfully engages us, and ought to incline you also by the interest you have in the success of the ministry, to implore for us assistance from Him, with whom we can do all things, as without him we can do nothing.

My Lord CAROL, the ecclesiastic Superior of the Roman Hierarchy in the United States of America, did, on the 24th of December last, communicate to me every ample powers, for which we have requested, in quality of French missionary, to be registered in the French Consul's Chancery-Office at Boston, * to spend our time in this city, here to exercise our cares and vigilance, and to give you all the spiritual assistance in our power. It is for this reason we esteem ourselves, in the truest sense, the servant of you all, since we are indebted to you for our appointment to carry you to God, by our exhortations, by our counsels, by our examples, by our life itself, if it is necessary, to save you all. We do not place our happiness in commanding you with our authority, but in serving you with charity; being full of candor and mildness towards every one, to gain your hearts to the grace of Jesus Christ, we ought to be all a model of works having before our eyes the account we are to give to God for you, We beseech you, our very dear brethren, to bring down upon us, by your fervent prayers, the spirit of wisdom and understanding, the spirit of meekness and resolution, in order that this double spirit, presiding over all our steps, over all our actions, may support us against our weakness, may defend us against all kinds of danger, and be an abundant supply to our own impotency.

After having solicited your charity to obtain from Heaven for us the succours we need, worthily to fulfil the functions of our charge, it is our duty to exhort you, our very dear brethren, to renew yourselves in that same spirit of faith, and of the love of the primitive Christians towards our saints and valiant martyrs, we invite you all, ye Christians in general, and we ardently press them in bowels of the immense love of Jesus Christ, very fervently to assist in the divine service of our Church, ye Frenchmen especially, our dear fellow-countrymen, and you Americans, their faithful allies. What consolation for you in these happy days, the admirable fruits

* That formality which I have accomplished, by my petition duly presented the 17th of January last, is indispensably necessary for the faithful subjects of his Most Christian Majesty, that they may be able, at al times, to state with all legality, their civil circumstances, enjoy the inheritances, and other privileges and prerogatives attached, in France to the possession of the religion of our August Sovereign. By what is just said, it may perhaps be thought that I depend, in some respect, upon the authority of Mousieur the Consul; his duty most certainly is to protect, in all points, the religion of the King his Master; if he does not do it, he is accountable for it, and not I; but I am entirely independent of him, and I hold my mission, my orders, and all my powers, immediately from the Holy Apostolick See, from the Bishops, and from those who represent them, who give me spiritual power and jurisdiction, and send me to preach, in the name of Jesus Christ, in the four quarters of the world; and there to proclaim the light of the holy Gospel to those who are in darkness.

However, I avow and confess my dependance, only, upon all good hearts, spread through the whole universe,

of a peace so glorious to your own bravery, and to the august and most Christian Monarch; what consolation, I say, to be able freely here to signalize your faith, your zeal, your religion, by the most inviolable fidelity to the holy and religious observances of our country, although it is a foreign land. It is the part of your greatness of soul to draw down, by the multipled examples of our good works, upon this happy country, and upon yourselves, the most plentiful blessings of Heaven. Then shall we, all together, shed tears of joy, in singing here below the hymns of our God, and calling to mind the ineffable delights which one enjoys, after a life filled up with virtuous deeds in our true country, that continuing city, the peaceful abode of immortality.

Oh! how august is the sacrifice of our Altar, our dear brethern; how worthy is it of our most profound adorations, and of our sincerest homage! But how proper is it, at the same time, for us to be penetrated with fear and dread, if we duly consider of the honor we have to approach it, being taken from the sublime altar of God. Moses of whom the Lord spoke so familiarly, was himself intimidated, as well as the people, when he saw the fearful precautions which he required to make his holiness reverenced. Yet the sight, which terrified the Mediator of the ancient law, was only a shadow of our mysteries; it was only a very imperfect figure of what passes at the altar, where the Priest and the Faithfull, who, with him, compose but one single mystery, are admitted into Heaven; united to the immortal spirits, who live only by gratitude and love; being associated with the righteous already glorified; presented before the throne of the Judge of all; and before the Lamb, whose blood is then sprinkled upon their heads, and offered by their hands. "Ye are not come, says St. Paul, unto the mountain that might be touched, and that burned with fire, nor unto blackness and darkness and tempest; but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jersusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in Heaven, and to God the judge of all, and to spirits of just men made perfect, and to Jesus the mediator of the new covenent, and to the blood of sprinkling, that speaketh better than that of Abel."

But who can tremble before that which he sees not, if faith does not go through all veils, and if it does not resemble that of Moses, of whom it is written that "he was before God, as seeing him who is invisible?" In a word, Jesus Christ covers every thing with a veil, he conceals every thing,

he shows himself to be unknown by infidels, and to be despised by those who have but little faith. Let us respect him, our very dear brethren, for what he is, and for what he appears not to be; let us, by gratitude, descend lower than he descended by humility; let us restore to him every thing which he leaves to come to you; let us find the greatest, and most majestick, the most worthy of supreme worship, in the simplicity and abasement, to which his love for you reduced him; let us prostrate ourselves before him, in proportion as he inclines toward you; let us be in admiration of the humiliating mysteries, of which the Eucharist is a continuation; let us give thanks to him with the saints who are in Heaven; let us not cease to say with those, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

These, my dear brethern, is what we thought proper to set before your eyes, and what we expect from your fervor. We pray the Father of mercies, and the God of all consolation, that he would enrich you with his graces that he would grant you the light of his countenance, that he would defend you from all kinds of danger, that he would shed his salutary influences upon our apostolick labors, that he would inspire you with great zeal for your own salvation, and for our sanctification, that we may, the one and the other, be able hereafter to say, as the apostle, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

In fine, our very dear brethern, may Jesus Christ, the God of peace, who through the blood of the everlasting covenant, is become the great shepherd of our souls, dispose you to every good work, that you may do his will, he himself working in you that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

Ash Wednesday happens this year the 25th of February next; we invite all the faithful to come to Church, to receive the *blessed* ashes, in the spirit of repentance, there to attend afterwards upon the holy sacrifice of the Mass, which will be said at eleven o'clock, and to enter into the sentiments of compunction, which the Church endeavors to inspire into her children in the ceremony of this day. *It* enjoins, under pain of mortal sin, fasting and abstinence every Wednesday, Friday, and Saturday, during Lent time, upon

all those who have completed the twenty-first year of their age, unless they should have some lawful reason which excuses them, and they have asked our permission for it. We permit the use of eggs and milk diet on these three days of abstinence, and that of fat and flesh on Sundays, Tuesdays, and Thursdays, once a day only, after the first Sunday of Lent exclusively, till Palm Sunday exclusively. We permit fat also to those who are at a distance from rivers. During the whole of the holy week, we forbid eggs and flesh. The rigors of the ancient discipline of the first ages of the Church, our very dear brethren, by being much softened, has diminished nothing from its spirit, and the Holy Fathers have always looked upon the holy time of Lent as a time proper to purify and renew themselves; as a time of harvest, when Christians ought, with ardor, to gather in the graces and virtues, of which they have need, to spend the year in a holy manner, to exercise repentance for our sins, by fasts and mortifications, by generous alms-giving, and all kinds of good works; that we may be disposed for the celebration of the Passion of Jesus Christ, and for the feast of Easter; and to imitate, in some degree, the Son of God, who passed forty days and nights in the wilderness, without eating or drinking.

We announce to you, our very dear brethren and well-beloved in Jesus Christ, that our holy Father, Pope PIUS the sixth, hath granted to all the faithful Catholicks, in the United States of America, plenary indulgence and remission of all sins, once every month, to all those, who, having been contrite, made confession and hold communion, shall pray for the propagation of our holy faith.

Given at BOSTON, in North America, under our hand, and the seal of our arms, the 22d of February, Quinquagesima Sunday, anno salutus 1789—— Signed, LA POTERIE, Vice-Prefect and Apostolick Missionary, Curate of the Holy Cross at Boston.

FIRST REQUIEM IN BOSTON.

Wednesday last, the annunciation of the blessed virgin Mary, was celebrated in the Roman Catholic Church, upon which occasion a great concourse of people assembled and at which time the burial performance on the death of Miss Mary Lob, aged nine years, who departed this life last Sunday, was performed, after a solemn vespers, a discourse and songs of litany, and the benediction of the holy host; the functions of the burial were commenced with the usual prayers, psalms, etc., for a young person who had not lost her innocency. The coffin was painted white and crowned with flowers and scented herbs; the chapel was beautifully illuminated round the corpse, after which the corpse was carried to the north burying-ground, accompanied by the relations, the abbé and the clergy of the Catholic Church. American Museum, Phila., April, 1789. p. 44.

The Solemnity of the Holy Time of EASTER.

The Order of the publick Offices, and of the Divine Service, during the Fortnight of EASTER, in the Catholick Church of the Holy Cross at Boston.

PALM SUNDAY, which happens this year the 5th of April next, the office will begin precisely at ten o'clock. The Benediction of the Water, that of the Branches, the procession round the inside of the church, in singing the hymn, *vexilla regis prodeunt;* the pause and reading the holy gospel in the nave of the church; the throwing of boughs and branches before the cross, in singing the *ave rex noster*, and the strophe, *o crux ave spes unica;* then the *gloria, laus, hosanna filio David*, at the door of the choir, and the entrance into the sanctuary after the *attollite portas principes vestras, et elevamini, portæ æternales, et introibit rex gloriæ*, in memory of, and to honor the triumphant entrance which Jesus Christ made into Jerusalem, amidst the acclamations of the Jewish people, some days before he was crucified there. Afterwards, at the grand mass, will be sung the passion of Jesus Christ, according to St. Matthew, and the priest and the faithful will prostrate themselves, and kiss the ground, at these words, *Jesus exclamans voce magna emisit spiritum.* A sermon and prayer as usual. Vespers at three o'clock in the afternoon, according to custom, and a discourse upon the dispositions proper for the holy communion and the paschal duty.

During the whole fortnight, there will be a low mass at eleven o'clock, every day; before and after which, equally as during the whole Lent time, the Priest will listen to the confessions of all good Christians, who shall be pleased to comply with the paschal duty, and have the happiness to receive at Easter, in the holy communion, their Saviour and Redeemer, as the church makes it a precept to all her children.

On Holy Thursday, the feast of the institution of the most holy sacrament of the altar, the eve of the passion of Jesus Christ, an ever-memorable day, and peculiarly consecrated to the church, that tender mother, to remind her children of the ineffable mysteries of her divine spouse, the solemn grand mass, at ten o'clock, A. M. at the end of which, will be sung the

pange lingua gloriosi corporis mysterium. The holy sacrament will be exposed and adored all the day in the church, which will be open till nine o'clock in the evening.

After having chanted the gospel according to St. John, chap. 13. ver. 1—16. Mr. the Abbé will wash the feet of twelve lads, between ten and fourteen years of age; the poorest will have the preference: he will distribute to every one of them a loaf of bread and a phial of wine, blessed: any person, no matter who, with the consent of their parents, may present themselves to Mr. the Abbé the first days of the holy week, he will give them a title of admission, till the fixed number is completed. During this moving and truly affecting ceremony, and the usual prayers, there will be a particular collection, which will also be all shared among those twelve boys, representing the twelve apostles.

In this same day, all crowned heads, being Christians, and Catholicks, princes in Europe; the sovereign Pontiff, our holy father, the Pope; all the Bishops, Prelates, Superiors, and Pastors of the holy Catholick Church, hold in great honour the practice of washing the feet, and the ceremony of the last supper, which they, after the example of Jesus Christ, regard as a symbol the most expressive of humility, of love and of truly tender and paternal charity, with which we ought to love one another, and of which this divine Saviour gave us an express command, before his passion, in the text cited above, from John, chap. 13.

In the afternoon, &c. at five o'clock, the washing of the sacred stone of the altar, the lamentations of Jeremiah sung, *Jerusalem, Jerusalem, convertere, convertere ad Dominum ad Dominum Deum tuum.* The *stabat mater dolorosa;* some prayers and proper songs; afterwards a discourse and conversation with Jesus Christ, upon the great sacrifice, which he exemplified on the cross; and then the benediction of the most holy sacrament, which will be reserved in the tabernacle for the communion of the priest the next day.

On holy Friday, divine service will begin precisely at half after 9 o'clock with a discourse on the death and passion of Jesus Christ, which the priest will pronounce, with a crucifix in his hand; the Passion, according to St. John, will afterwards be sung; prayers for the whole church universal, spread over the whole earth; particular prayers for the Jewish nation, and all those who have separated themselves from the bosom of the Catholick Church; the solemn adoration of the Cross, and the communion of the priest, clothed in black, the altar in mourning, and without ornaments.

On Holy Friday, at three o'clock in the afternoon, the *miserere del pergolese*, and some other lamentations of Jeremiah, will be sung; after which, it is necessary that all those who have children to be baptized, and adult or grown persons, who would receive this sacrament, should present themselves to the priest in the vestry, who will write down their christian-names and surnames. It is necessary also to see him, and acquaint him of their intentions at an early period, in the beginning of Lent time, that he may have time to instruct and dispose those who shall be susceptible to it. Every person, to be baptized, must have a god-father and god-mother of the Catholick faith, who cannot either be the father or mother, the wife or the husband of those who are baptized, who ought always to be clothed and dressed in white during the whole eight days of their baptism, and to have in the hand, or in that of their god-father or god-mother, during this ceremony, and the divine service following, a white wax candle, which they ought like wise to have on Easter holiday, at vespers, then of the procession to the sacred baptismal fonts, both on that day, and on Sundays, while the *Te Deum* shall be sung.

On holy Saturday, at nine o'clock, precisely, the benediction of new fire; the solemn benediction of the paschal wax candle, and the joyful singing of the *exultet jam angelica turba cœlorum——o felix culpa qua tantum meruit harbere redemptorem!* the reading of the prophecies; the litanies of the saints; the solemn benediction of the new baptismal fonts, the sprinkling of the holy water; CEREMONIES OF HOLY BAPTISM, and the very publick and most solemn administration of this first of sacraments of the law of grace, to more than forty persons, as well infants as adults. Afterwards the grand mass, at which the instructed grown persons, newly baptized, will hold communion. The *gloria in excelsis* at the sound of little bells and in harmony, with the joyful proclamation of the holy time of Easter.

On Holy Saturday, at five o'clock in the afternoon, the *alleluya*, the canticle, *magnificat*, the *regina cœli lætare*, in musick, with the benediction of the holy sacrament.

On the holy day after Easter, the grand mass solemnly sung at ten o'clock: The prose, *victimæ paschali laudes immolent Christiani*, with musick: The offering and distribution of the holy bread: A general communion for all those, who, being well disposed for it, are prayed to reserve it for the great day of the resurrection of the Saviour, the foundation of our hope, and the solemnity of all solemnities. The benediction of the most holy sacrament at the end of the mass.

At half after three o'clock, in the afternoon, the exposing of the most holy sacrament, vespers and musick, procession to the baptismal fonts, a discourse upon the resurrection of the Saviour.

The *regina cæli lætare* as in the evening; and the canticle *filii and filiæ, rex cælestis, rex gloriæ, morte surrexit hodie, alleluya*, in musick, with the benediction of the most holy sacrament.

On low Sunday, the grand mass and vespers at the usual hour, with a discourse on the grace and sacred engagements of baptism; the *Te Deum* in musick, to give thanks to God for all the favours which he hath done us during this holy fortnight: the canticle, *o filii & filiæ* of the holy day after Easter, and the benediction of the holy sacrament.

Mr. the Abbé invites all those who shall have been regenerated, washed and purified in the sacred waters of baptism, very preciously to preserve the grace of their baptismal innocence, and in all their outward appearance to bear the sweet odour of Jesus Christ, by the examples of a holy life, and to exhort them always to remember that they are become the temples of the Holy Ghost, the members of Jesus Christ, the fellow-heirs of his glory and of his kingdom; and that all their conduct ought to inspire charity, that in estimable virtue, and the most profound respect for our holy religion, and to be an open book to all those to whom the Lord, even the Father of mercies, shall do the favour to call them to it.

There will be prayers as usual, with the benediction of the holy sacrament, every Thursday in the year, at five o'clock in the evening, precisely, where they will alternately chant in musick the litanies of the holy name of Jesus, and that of the most holy virgin Mary.

The gentlemen musicians of this city are earnestly requested to continue to give testimony of their goodness and of their generosity, the congregation reserving themselves for more happy times to prove to them their gratitude and good wishes.

In the mean time, the congregation assembled, upon the representation of Mr. the Abbé, has fixed upon and chosen two days, when it is probable there will be a concourse of Christians, and by consequence the contribution will be the greater, and when they will be pleased to receive, as a pledge of his satisfaction and of his gratitude, the whole sum and product of the collection which shall be made on holy Saturday, and the day of Easter, in

supposing that they will have the goodness to be present morning and evening, as was said above, and that they will be pleased to exercise and prepare themselves to give some anthem or moving symphony during the ceremonies of holy baptism, the church, that tender mother, not being able sufficiently to manifest her joy and her consolation, in admitting infants into her bosom: The first Sunday in May, and the second Sunday in September, days of the finding and raising the holy cross, and the anniversaries of the first class in the church of the holy cross; there will be likewise some feast days for all the gentlemen musicians of this city, in supposing that they will have the goodness to be punctually present, the contribution will be offered to them, and the musick, which they shall give in these four days, will be to their own profit.

After Easter, the Mr. Abbé will exercise himself, every Sunday after vespers publickly to give some instructions and exhortations in English, in form of catechising. The hour fixed, and constantly established, for every Sunday in the year, for the holy mass, will be at eleven o'clock in the forenoon, precisely, and, in the afternoon, vespers at three o'clock. If any Christian desires the holy sacrifice to be offered and celebrated, on any day of the week, for himself or for his parents deceased, he will have the goodness to indicate to Mr. the Abbé him whom he shall have chosen, and his hour, and communicate to him his intentions, which he will write down upon a little book, destined for that purpose. As to the holy mass of all the Sundays, and feasts, the intention of them is specially reserved for all spiritual and temporal needs of the Catholick Christians then present at the holy sacrifice. The Baptistry (the place where baptism is performed) is a place solely destined, on holy Saturday, and the Saturday eve of Penticost, for those who receive holy baptism, and who are proper to participate this ceremony. All others persons are earnestly requested not to place themselves there; as also the ladies are desired never to enter into the Sanctuary, that place being forbidden them. All other Catholick gentlemen, or others, being always permitted to place themselves there, provided always, that, in coming there, they are resolved to kneel down during the consecration and benediction of the most holy sacrament, without which they will have notice that they are requested to retire, and place themselves any where in the church but in the Sanctuary.

AN ABRIDGED FORMULA OF THE PRIEST'S DISCOURSE.

Made every SUNDAY, in the Church of the HOLY CROSS, at BOSTON.

IN THE NAME OF THE FATHER, THE SON AND THE HOLY GHOST. AMEN.

Christian People,

THOUGH we are obliged to serve God our creator every day of our life, Sunday is, nevertheless, called the Lord's Day, because we ought to abstain from all servile labor, on this holy day, that we may solely spend it in praising and honouring our sovereign Lord, and in instructing ourselves in the means of serving him with fidelity.

It is for this reason we are assembled in this holy place, where, being present at the same sacrifice of the mass, in which Jesus Christ offers himself, in our stead, to his Father, by the hands of the priest, under the appearance of bread and wine; first, we adore God, and render him the supreme worship which is due to him. Secondly, we thank his divine goodness for all the blessings, with which he loads us every day. Thirdly, we beseech him to pardon all our sins. Fourthly and lastly, we pray of him, for ourselves and for our brethren, all the graces which we stand in need of, and particularly those of serving him with fidelity during this week, and to walk all the remainder of our life in the way of his holy commandments.

You ought, my brethren, to approach this altar with reverence, and with confidence, there to present, by our hands, this divine host, and there to be offered with it yourselves, and with the whole church; for it is Jesus Christ entire, that is, the head and the members, who offers it to his Father, as the sovereign Priest, and who is there offered as a victim with the Faithful who are still militant upon earth, and with all the saints who now reign in heaven.

Let us, therefore, unite our hearts, and, during this holy sacrifice, let us pray God for the holy apostolick and Roman church, that he would be pleased to preserve it, give it peace, maintain it in union, to govern it through all the earth.

We pray for our holy father the Pope, for the Right Reverend Dr. John Carroll, the Catholick Superior in the United States of America; for all prelates and pastors of the church, that being filled with the spirit of God, they may edify and lead the flock which Providence has entursted them with.

We pray for the prosperity of the Congress, for the happy establishment of the federal government of the United States; in particular for the state of Massachusetts, its Governour and its Magistrates; for the king of France and the other friends and allies of America; for all those who respect the interest of his Most Christian Majesty in foreign countries.

We pray for the union and concord of all Christians, for the peace and tranquillity of this country, for the inhabitants of this city; we pray for the benefactors and founders of our Congregation, (for those who have this day made an offering of the blessed bread) for the tranquillity of families, for wants of widows, of orphans, of captives, of travellers, and of all those who are in poverty, in oppression and in suffering.

We pray for the perseverance of the righteous, for the conversion of sinners, for the comfort and the healing of the sick, and for the happy deliverance of all pregnant women; we pray God their fruit may receive holy baptism.

We pray God, that of his goodness he would be pleased to give to his people, and preserve to them, the blessing and fruits of the earth, make them grow, multiply and ripen in their season, and preserve them from all accidents.

We ask of the Lord, the ordering of weather necessary for the health of the body; and that he would be pleased, of his mercy, to preserve us from all contagious sickness.

In fine, we pray, in general, for all those who make profession of the faith of the Catholick, Apostolick, and Roman Church, and for all their spiritual and temporal wants.

For all those things and others for which the church has been wont to pray, we are going to offer the holy sacrifice of the body and of the blood of our Lord Jesus Christ; but in the mean time, before we begin, unite in the prayers which we are going to make.

Here the priest rises up, uncovers his head, and turns towards the altar, and the people throw themselves upon their knees.

[Then we read Psalm 122.]

The holy sacrifice of the mass is offered, not only for the living, but also for the dead, according to the tradition of the apostles, and the perpetual usage of the whole church; it is therefore for them also that we are going to offer it. We ask of God, that he would be pleased to give to give a place of refreshment, of light and of peace to all those who have preceded us with the signs of the faith, and particularly to the founders and benefactors of of this church; to our fathers and our mothers, to all our parents, and for all those whose bodies rest in the burial ground, or in the church of this parish.

And you will remember N. who departed on such a day (who made a legacy to this church); upon his account, unite in the prayers which we are going to make.

[Then we read Psalm 124.]

By the authority of God Almighty, and of the Catholick, Apostolick and Roman Church, we cannot admit to our communion, all those who have a profession of faith and belief different from our's; all simoniacs, magicians, sorcerers, soothsayers; all those who, by witchcraft, hinder the use of holy marriage; all those who injure persons through malice, abuse cattle destroy the fruits of the earth, and exercise other mischief to the people all those who are guilty of the crime of rape, who have given counsel and assistance to ravishers; to those of both sexes, who, without permission, marry out of the church without presence of the lawful pastor, and proper witnesses; all usurers; all those who sell by false weights and by false measures; all those who lay violent hands on the priests and the anointed of the Lord; all those who maliciously usurp and retain the goods of the holy church, who hinder its jurisdiction, suppress, turn away, or conceal titles, papers and instruments which belong to it; and also all those who, during the divine service, cause any scandal, or turn away the people, in any manner whatever, from discharging their duty towards God; Comedians of either sex; all those who fight a duel, who make challenge, who carry billets of defiance, who accept them, even though fighting should not ensue; all those persons, of both sexes, who continue under the curse of God, and are out of the communion of the church, till, sincerely repenting, they are absolved and reconciled by the minister of the church. And because we must

not communicate holy things to those who are unworthy of them, we request all persons, present in this holy place, at least to behave themselves there, during this divine sacrifice, with all the respect due to the Majesty of God.

We notify you, on the part of the Ecclesiastic Superiour, that agreeably to the holy Council of Trent, and the holy canons, all the faithful are obliged to be punctually present, Sundays and feast-days, at mass, the lectures and instructions which are made there, unless they have some lawful hindrance. You ought also to know, that, besides this attendance at the parochial mass, you ought to keep the rest of the time holy, in being present at the vespers, and the instructions which are performed in this church; and in order to form your children to so holy a practice, you ought to carry them into the holy place, or at least to send them to the holy mass, and to the catechisings. This obligation is for masters also with regard to their domesticks.

You are notified that (———) will be the feast of N. It is of obligation, and the church orders to celebrate it the holy Sunday, in attending that day at the holy mass, the divine service, in abstaining from all servile labour, and sanctifying that day by works of piety.

Such a day (———) is the fast of obligation for the vigil of the feast which I have just mentioned to you. All those who are of age, ought to fast, under pain of mortal sin, if they have not some lawful hindrance.

There will be this week no commanded feast, which hinders you from attending to your temporal affairs. I exhort you, nevertheless to come to church as often as you can, to hear mass and say your prayers there, that God may give you his grace, and bless your labors.

On the 17th of March next, there will be sung, at 11 o'clock, A. M. a High Mass in musick, to the honor of St. PATRICK, Apostle of Ireland. All persons, particularly the Catholicks, are desired to attend, and join to our prayers for the propagation of the faith.

All persons who wish to testify their benevolence towards the laudable and good intentions of M. L'Abbé, may deposite their contributions at Col. Hurd's Insurance-Office, State-street. The same will be carefully and religiously employed to discharge what is already due, to repair the roof, the windows, &c. and the making of commodious benches. The names of the benefactors and donors will be carefully recorded; and should any persons be disposed to conceal their names, the generosity of their donations will only be mentioned.

ABBE LA POTERIE FOUNDER OF THE CHURCH IN BOSTON.

CLAUDE FLORENT BOUCHARD DE LA, POTORIE was the first Catholic priest who ministered in Boston. A Frenchman, and crafty, he imposed on Dr. Carroll, Superior of the Missions in the U. S., so far as to have himself appointed missionary to Boston, where he repaired toward the close of 1788. He was not fit for the position, for he had already been suspended by the Archbishop of Paris. Shortly after his appointment to Boston he issued; (Here follows the title of the Pastoral above given.)

But letters from Paris tore the sheep's skin from the wolf's back, and Poterie's ministration came to a sorry and quick end, on the 29th of May, 1789, when he was suspended by Rev. W. O'Brien, of New York, sent by Dr. Carroll to examine into the charges preferred against him. John Gilmary Shea supplies me with the following title of a work apparently by the same La Poterie:

"*The Resurrection of Laurent Ricci*; or, A True and Exact History of the Jesuits. Printed in Philadelphia: 1789. Price half a dollar, 8vo, 28pp. Dedicated "To the new Laurent Ricci in America, the Rev. Fr. John Carroll, Superior of the Jesuits (*Footing*) in the United States, also to the friar-monk inquisitor, William O'Brien."

Rev. J. M. Finotti in his *Bibliographia Catholica Americana* page 224.

November, 1788, "the first Sabbath in this month, a popish chapel was opened in this town; the old French Protestant meeting house in School street. A clergyman, who was dismissed from the French fleet in disgrace officiates." Memoranda of Rev. Dr. Belknap of of Boston, Mass., His., Soc. Proc., Vol. 1. pp. 308.

By the above it would seem that the church formerly occupied by the French Protestants was used and not simply the "site" on which "was commenced" the first Catholic church in Boston, as stated by John Gilmary Shea in *The Catholic Church in the United States* Vol. 11 p. 312 where it is likewise stated that it "was dedicated on All Saints' Day, 1788." "The first Sabbath" of November 1788 fell upon November 2d or All Souls Day.

When the French members of the congregation sent an appeal to the Archbishop of Paris for "the neccessary vestments and plate for the altar" he sent "the needed outfit" and also word that faculties had been with drawn from the priest serving as their pastor. (Shea, *ibid*)

The Memoranda of the Protestant Minister Belknap proves that Poterie's character was known in Boston, even by non-Catholics, though Father Carroll as Superior was not aware of it when he granted him faculties. The letters from Rev. C. Plowden (Oct. 23, 1789) and from Rev. Father Thorpe at Rome (Dec. 2d 1789) confirmed the information he acted on in sending Rev. Wm. O'Brien to Boston to dismiss De La Poterie. Dr. Shea says he left Boston Jan. 19th, 1790. But Dr. Belknap on May 29th 1789 wrote Ebenezer Hazard "We have lost the Abbe. He is gone." His successor was Rev. Louis Rousselet who was no better. His successor was Rev. John Thayer.

De la Poterie is said to have issued at Philadelphia in 1789 "a violent little pamphlet" with the title of "THE RESURRECTION OF LAURENT RICCI; or, A TRUE AND EXACT HISTORY OF THE JESUITS," but our years of seeking have not brought to light a copy of the pamphlet or other mention of it. Father Finotti says it was "apparently" issued by La Poterie.

Ebenezer Hazard, writing to Rev. Dr. Henry Belknap, from New York, March 10th, 1789, said:

The Church of Rome has often felt the truth of her maxim, that "ignorance is the mother of devotion," and, I imagine, will have a new proof of it in her attempt at an establishment in Boston. Superstition cannot acquire many votaries in a community which has been so completely illuminated by the Gospel as New England; and the Abbe will probably find that though the laudable Catholicism of the day affords the most ample toleration and security for his sect, yet the people will not esteem it their duty to *pay* towards the support of a religion which they deem anti-Christian.

Belknap Papers, II, p. 110, in Mass. His. Soc. Col. Fifth Series.

To this Dr. Belknap replied:

BOSTON, April 20th, 1789.

I have taken the liberty to publish in our papers your remarks on the Catholic Church in this place, with a small addition. I believe it has done good. The Abbe has been about begging, the *holy week*, not having sufficiently replenished his coffers. Several gentleman, to whom he applied, objected the absurdity of his expecting to receive offerings from those whom he had excommunicated. One told him, if he wanted money, *as a man*, he had some at his service, but none for him *as a priest*. Another asked him whether, if any of our churches wanted repairing, he would assist. He

answered: "Vat, help de heretic, O no!" The reply then was: "If you send us all to the D——l, you must not expect any of our money." I know not what step he will venture on next. He came to my lecture last Friday evening dressed in his toga; but I have never had any conversation with him, nor have I ever attended any of his exhibitions." Ibid p. 116, 17.

In a postscript dated "Wednesday P. M.," Dr. Belknap added: Last evening I was told that the Abbé had collected 60 dollars in his mendicant capacity. I was glad to hear it *for one reason;* viz.: that he had been employing some of our tradesmen in fitting up his chapel, buying candles and other necessities for celebrating his *officia;* and I hoped he would pay his debts, so as not to put them to the necessity of sueing him, as such a step might possibly be construed into persecution. This day I am told that his clerk has decamped with the money, and left the poor Abbé to answer to his creditors. A writ has been served upon him, and probably others will be, as he certainly has run himself into debt to keep up the mummery of his profession. His chapel has answered the end of a puppet show to curious and idle folks, and the issue of the farce will prove a source of ridicule. Ibid. p. 119.

Hazard, in reply to Belknap, New York, May 3d, 1789, said: "Monsieur l'Abbe must be in a distressing situation; and so must his clerk, notwithstanding he is in possession of the 60 dollars, for I think robbing the church is not a *venial* sin." Ibid. 121.

Dr. Belknap, in writing, May 2d, 1789, to Hazard, said: "P. S.—We have lost the Abbé. He has gone, they say, to Maryland, to answer to Dr. Carroll, his Superior, for some misconduct. He is, I believe, but a speckled bird." Ibid. p. 123.

By Capt. Tucker, from St. Augustine, we are informed that on the 24th ult. two likely young slaves got to that place from Georgia, who were immediately made good Christians and proclaimed free; by which it appears that the Spaniards continue the unjustifiable practice of encouraging our slaves to desert to them. From Georgia we are further informed they employ some of the Creeks and Cherokee Indians to seduce them away.—*Pa. Gazette*, May 16th, 1754.

1782. The French have indeed a Church here [Detroit] and a priest, who, however, is quite old and never preaches but merely reads Mass. On the South side of the river are also a Church and a Priest, where both French and Indians go; there to be seen in their heathenish garb, with painted heads and full war-array. *Diary of Daniel Zeisberger*, a Moravian Missionary among the Indians of Ohio, Vol. 1, p. 98.

HISTORICAL SKETCH OF THE FIRST PUBLIC MASS IN BOSTON.

From The Catholic Herald, Philadelphia November 14th 1833 reprinted from The National Gazette.

Seeing by the papers that ten or more Catholic clergymen have been in attendance lately at Baltimore, on church business, from the state of Massachusetts, I send for publication an account of the first introduction of Catholicism into Boston.

When I was in Paris in 1787, I was introduced by a Benedictine monk, who traveled with me as tutor, to a Catholic Abbé, named Thayer. He was a native of Boston; had been a Protestant clergyman; went to France at the conclusion of the Revolutionary War; became a Roman Catholic, and was then a sub-deacon in the clerical seminary of Saint Sulpice, at Paris.

Having spent a few years at a college in the south of France, which was conducted by Benedictine monks, I had fallen into their mode of worship, and being looked upon as a prosely te and good Catholic, I was received by the Superior of Saint Sulpice with great kindness, whenever I paid a visit to the Reverend Mr. Thayer. He communicated to me the Abbé's intention to go back to America, in order to spread the new light that had lately broken in upon him and me; and drew from me a promise to co-operate with the young deacon. On my last visit to the worthy principal of the seminary, the promise was renewed, when he embraced me, gave me his blessing, and said that the Abbé would be a priest in a few months, and be ready to set out on his mission.

Shortly after, I returned myself to Boston. In a few months there came several letters to me from Mr. Thayer, together with some boxes of books, containing his theological library; and in about a year after the Abbé arrived. This was in 1789, just as the disturbances in France and the West Indies, threw a few well educated Frenchmen into Boston. It was a propitious moment for the Abbé to commence his missionary labours.

Although my zeal for the Catholic religion had by this time somewhat abated, and I had again become a Protestant, I gave, according to my promise, and with the consent of my parents, all the aid I could, in the establishment of his chapel. And such had been the change in public opinion, that the event was hailed by every one, in a true spirit of toleration.

We fitted up a dilapidated and deserted meeting-house in School street, that was built in 1716, by some French Huguenots, victims of the revocation of the Edict of Nantz, and now converted by us into a *popish* chapel, principally for the use of French Catholics. Money was raised by subscription,

with which the sacristy or vestry room was put in order; a pulpit was erected, the Altar furnished; a few benches were purchased for seats, and the little temple, which had served as a stable to the British in 1775, was once more consecrated to the uses of religion. The plate for the Altar was borrowed of my father, and every thing being made decent, the first public mass ever said in Boston, was solemnized amid a large concourse of people of all persuasions.—And this in a town, where only thirteen year before, the *Pope* and the *Devil* were, according to annual custom, promenaded through the streets, on the 5th of November, in commemoration of the famous gunpowder plot; and, after serving as a spectacle of ridicule and scorn, were burnt together, leaving it doubtful in those days, which of the two was the most hateful.

I attended the Mass of course, and carried round the charity box as *Quetear*; and this was the commencement of the Catholic church in Boston. Mr. Thayer was succeeded by Mr. Matignon, and he by the celebrated Cheverus, now archbishop of Bordeaux. That pious, prudent and learned prelate, governed his infant congregation, as rector and Bishop, twenty-seven years, and was so attached to his flock, his diocese and place of residence, that when invited by Louis the 18th to take charge of the diocess Montauban in Languedoc, he declined; nor did he comply, until that king had laid his commands upon him. In a few years, he was translated from that see to the Archbishopric of Bordeaux, where his episcopacy has been eminently useful and popular. Charles the 10th made him a peer of France; and he saw himself without the smallest regret deprived of that rank, in company with 78 others, by the French Legislature under Louis Phillippe.

How rapidly must the Catholic persuasion have spread in Massachusetts, to require the services of even ten priests! and there may be more.

True piety and sound morality, no doubt, are inculcated in all the churches of Boston, whether of the old puritanical stock, the modern Socinian, or the first mother of the Christian creed, the Roman worship.

And as to the modes of teaching them:

"We find the doctors and the sages
Have differ'd in all climes and ages,
As if religion were intended
For nothing else but to be mended." S. B.

["S. B. was not aware that two priests had preceded Abbé Thayer so that he was not the first to celebrate the first public Mass in Boston.'

S. B. was Samuel Breck. We have an autograph of his written in 1861 when he was 90 years and 4 months old. It is a specially written note an endorsement of a draft for £2000 sent to his father in 1782.'—ED. RESEARCHES.]

MANNER OF LIFE OF CHARLES CARROLL OF CARROLLTON.

SEPTEMBER 9th, 1828.

DEAR SIR:—I received yesterday your friendly letter of 2d inst., and proceed to answer your inquiries. On the 20th I shall have completed my ninety-first year. I go to bed early and daily rise before the sun, in winter and summer. During the heat of the latter I use the cold bath between the hours of 5 and 6 in the morning. I never drink ardent spirits and use but little wine; but am not so abstemious as the Venetian cornero. I generally rise from my meals, breakfast and dinner (for I eat no supper) with an inclination to eat more. I mention these habits of my life to satisfy your curiosity persuaded my doing so you will not impute to egotism.

My parents were Roman Catholics—I was educated in their religions and in the R. C. religion, convinced of its truth, I expect to die. The Rev. Dr. Carroll was my distant relative and the first Catholic Bishop of Baltimore: and died Archbishop of that See. We went together to France and studied in the English College of St. Omers in that Kingdom. Accept of my thanks for the beneficent sentiments towards me in the conclusion of your letter. I remain with great respect Dear Sir, your most humble servant.

CHARLES CARROLL OF CARROLLTON.

TO ALEXANDER MITCHELL, of Eaton, O. [Catholic Telegraph, Oct. 16th 1837.]

Among the papers left by the late Rev. William B. Sprague of Albany, is a well-preserved letter addressed to him on March 12, 1830, by Charles Carroll of Carrollton, one of the signers of the Declaration of Independence. After remarking that impaired sight made neccessary the employment of an amanuensis, the letter read thus:

"Without reverting to the genealogical traditions of Ireland, which I believe, impute to my remote ancestors a lineal descent from the ancient kings of Munster, I will confine myself altogether to the American history of my family. . . . My grandfather, Charles Carroll, the first settler of my family in America, arrived in Maryland in the month of October, 1688, provided with a commission constituting him attorney-general of the province.

He was educated at the University of Douay, in France, and entered the Society of the Inner Temple in the year 1685. A Roman Catholic by religion, he resolved upon with-drawing from the oppressions of that period by emigrating to this country. He selected Maryland chiefly because toleration was by royal charter extended to it, and afterwards confirmed by provincial statute. Upon leaving the mother-country he changed (with a felicity of thought almost prophetic) the motto of his family arms to '*Ubicumque cum Libertate*,' in allusion to the cause which induced him to leave the shores of his native land. The revolution of 1688 in England was succeeded by a revolution in Maryland, and my grandfather was destined to experience, even in the asylum he had selected, the evils of that religious persecution from which he had so recently fled. As a Catholic he was deprived of office. In the course of time harmony was restored in Marylaind and Mr. Carroll was afterward appointed by the first lord proprietor (Charles, Lord Baltimore) agent, receiver-general, keeper of the great seal, and register of the land office. He enjoyed these appointments until the year 1717, when the Government and Assembly passed laws depriving Roman Catholics of their remaining privileges. My grandfather died July 1, 1720, in the sixtieth year of his age, having married Miss Darnell (the daughter of Colonel Henry Darnell) in 1693. His son Charles, my father, succeeded to his property in Maryland. He was born in 1702, and died in 1782, having married Miss Brooke, the daughter of Clement Brooke, Esq. I was born on September 8, 1737, old style, and am now in my ninety-third year. My father having made over to me during his life his estate in Frederick county I took the surname 'of Carrollton' upon that occasion, to distinguish me from him, our names being the same."

The venerable patriot added that his own general health continued very good, and subscribed his name in a legible though uncertain hand.

If our Roman Catholic brethren do, in their conscience believe that, the power of *conferring*, or of withdrawing the sacred rights of the clergy, has been handed down, in sure succession from the holy Apostle St. Peter, to the present Pontiff, Pius the 7th, the people of the United States of America have seen nothing in this belief, either criminal or dangerous, to civil liberty. *Supreme Court, Pennsylvania, by Chief-Justice Tilghman* in proposed alteration of charter of St. Mary's Church, Philadelphia.

THE FIRST AMERICAN APOSTATE PRIEST.

After the Colonies had won Independence and taken a station "among the nations of the earth," the Church too, feeble though it was, stood freed from all restrictions as far as the new Nation was concerned, and generally relieved, in most of the States, from the legal intolerance which had, before the Revolution, restricted its public operations or debarred its public worship. It had gained much also in public estimation, and bigotry had been banished from many minds.

The happy change, even during the war, is best set forth by the annexed extract from letter of Rev. John Carroll to Rev. Charles Plowden: "The fullest and largest system of toleration is adopted in almost all the American States; public protection and encouragement are extended alike to all denominations, and Roman Catholics are members of congress, assemblies, and hold civil and military posts as well as others. For the sake of your and many other families, I am heartily glad to see the same policy beginning to be adopted in England and Ireland, and I cannot help thinking that you are indebted to America for this piece of service. I hope it will soon be extended as far with you as with us."

Upon this fair prospect came the Apostate Priest. We may concede that he wrought evil to many souls, through his abandonment of the faith made occasion for Father Carroll to enunciate the true doctrine.

This Apostate was Rev. Charles Henry Wharton, a Jesuit, as we may consider him, though the Society was then "suppressed."

He was born in St. Mary's County, Md., in 1748. His mother was Anne Bradford; descended, as Wharton said, "from one of the respectable and first settlers." In 1760 he was sent to St. Omers, when it was called "The Royal College." He went to Bruges after the French Government had, by Act of August 9th, 1762, expelled the Jesuits. In 1770 he went to Liege, where, June 13th, 1772, he was made Deacon, and on September 17th, 1772, ordained Priest. In July, 1773, he was appointed Professor of Mathematics in the College.

After the "suppression" of the Society of Jesus by Clement XIV. in 1773, Wharton went to England, and became, in 1777, "Chaplain" to the Catholics of Worcester. He is said to have written "*A Poetical Epistle to George Washington.*" which was printed at Annapolis, Md. in 1779 but his biographer, Bishop Doane, states it was published in Philadephia by Bradford, in 1778 and names Wharton as the author. As it was also

printed at Annapolis, Md., in 1779, it is likely the copy was sent to Rev. John Carroll, who had it printed, as Annapolis was the place in which, in 1784, Father Carroll issued his *Reply* to the Apostate.

"In 1780 there was reprinted in London, to be sold for the benefit of the American prisoners, then in England, *A Poetical Epistle to George Washington* by the Rev. Charles Perry [*sic*] Wharton, of Maryland, which had been originally printed in Annapolis in 1779. There was prefixed to it an unusual portrait of Washington "engraved by W. Sharp from an original picture." Narrative and Critical His., America, Vol. VI, p. 575, *Note.*

The name "Perry" is an error of the best historical work in American literature.

The full title of that publication is "A Poetical Epistle to his Excellency George Washington Esq., Commander-in-Chief of the Armies of the United States from an inhabitant of the State of Maryland to which is annexed a short sketch of General Washington's Life and Character."

That edition said it was printed "For the charitable purpose of raising a few guineas to relieve in a small way the distresses of some hundreds of American prisoners now suffering confinement in the gaols of England."

The *Historical Magazine*, March 1865, said of this, "with all the progress of a century we would hardly permit, North and South, such a publication now," that being the time of the civil war.

In 1865 Francis S. Hoffman got out a privately printed edition of 75 copies of the poem.

As it is the first known poetical tribute of one at the time a Catholic, an extract will be of interest:

Permit an humble bard, great Chief to raise
One truth-erected trophy to thy praise.
No abject flattery shall these numbers seek,
Nor raise a blush on virtue's cheek;
Call forth to view no great or generous deed
But foes must own and Washington read.
* * * * * * *
Hail, happy man crowned with immortal bays,
Before whose glory sink the fading rays
Of royal peagentry; Thy generous heart
To Freedom's sons shall still its warmth impart.
Teach them then native dignity to scan
And scorn the wretch who spurns his fellow-man.
* * * * * * *
Great without pomp, without ambition brave,
Proud, not to conquer fellow-men, but save;
Friend to the weak, to none a foe but those
Who plan their greatness on their brethren's woes;
Awed by no titles, faultless to no trust,
Free without faction, obstinately just;
Warmed by Religion's pure and heavenly ray,
That points to future bliss the certain way,—
Such be my country! What her sons should be,
O, may they learn, great Washington, from thee!

Among the transcripts of letters of Archbishop Carroll in MS. Department at Woodstock, Md., are two long e ters about Wharton by the Archbishop, one showing a strong disbelief in the sinister reports concerning his conduct at Worcester, England, and the other in praise of his management of the estate in St. Mary's County, Maryland, after his return.

The former would seem to indicate that Father Carroll was not of the opinion that "sensuality had influenced" Wharton in leaving the Church, as Dr. Shea (Vol. II., p. 229) says, but that the warning words of Father Carroll in his Reply were simply a reminder to Wharton of his vow of celibacy, in the hope that he might thereby be deterred from violating it, as such seems to be the fatality of all apostate priests; and perhaps we may say it is well that it is so, as the laity turn with aversion from a "married priest."

It is probable that Wharton was in religious doubt before he left Worcester, for an American correspondent wrote him on July 25th, 1782: "There was a mention in an old letter that your situation and feelings as to religious points were uneasy to you." (Wharton's *Remains. Memoirs*, p. XXII.)

After Peace had been declared, Father Wharton came to the United State. He went to Maryland, and on June 19th, 1783, took the oath of allegiance to the State. He met with favor from Rev. John Carroll, though we have noted no sign of his having performed his priestly duties, and special inquiries made discover no evidence that he did. He remained there until May, 1784, when he came to Philadelphia, and issued "*A Letter to the Roman Catholics of the City of Worcester from the late Chaplain of that Society, stating the motives which induced him to relinquish their Communion and become a member of the Protestant Church.*"

The pith of it was his horror of the doctrine "that out of the Church there is no salvation."

Rev. John Carroll replied to the attack, and needing notes of reference, wrote to Father Molyneux, Pastor in Philadelphia, to get them. He endeavored to examine the books at the Loganian Library.

On August 24th, 1784, Father Molyneux wrote to Rev. John Carroll relative to his desire he should examine certain doctrinal works in the Loganian Library: "I have used every endeavor to have access to the Loganian Library by repeated applications, but have hitherto been frustrated by Mr. Logan being confined by sickness to his house. Yesterday I

had an audience; his answer was, that no one could have access without him or his brother being present; that the latter was out of town, but that he hoped to be so far recovered as to wait on me towards the end of this week or the beginning of next."

On September 8th, he wrote: "I am still debarred from Logan's Library. Mr. O'Brien has promised to discourse Logan, and promises I shall have access before the middle of next week."

This Mr. O'Brien was no doubt Michael Morgan O'Brien, a leading merchant at that time, and during Jefferson's administration Consul to Paris.

Rev. C. H. Wharton became an Episcopal minister, and attended the First General Convention in New York in 1784. In September, 1785, we find him Rector of the Church at New Castle, Delaware. He attended the P. E. Convention of Delaware at Dover, September 26th and 27th, 1786, and as its President, was authorized to recommend Rev. Wm. White, of Philadelphia, as the first Bishop of the Protestant Episcopal Church in the United States.

In 1791 he was Rector of Swedes' Church near Wilmington, Del., and remained so until March, 1792. He lived at Prospect Hill, near Wilmington, until he removed to Burlington, N. J., to become Principal of the Academy there. In 1798 he became Rector of St. Mary's Episcopal Church, at Burlington, and so remained until his death, July 23d, 1833.

In 1796 he printed at Philadelphia "A Short and Candid Enquiry into the Proofs of Christ's Divinity, in which Dr. Priestley's Opinion Concerning Christ is Occasionally Considered in a Letter to a Friend." By Charles Henry Wharton, D. D., and Member of the Philosophical Society of Philadelphia.

Wharton left St. Mary's County, Maryland, in May, 1784. He must have announced his abandonment of the Church before doing so, as seven of his neighbors certified he had "Resided at his seat in this neighborhood for twelve months past," and that his "life and conversation have been irreproachable and exemplary, and have gained for him the esteem and affection of the sensible, the cool, and the thinking part of the professors of every religious denomination, who, unfettered by the prejudices of education, dare to exert that most valuable prerogative of human nature, the liberty of thinking and judging for themselves."

These seven endorsers may have been those who, to celebrate his accession, gave a great dinner on Friday, when another unfortunate priest present declined all the dishes of meat, when Wharton jeeringly said: "What! a Papist," and received a stinging rebuke.

When, in 1816, Father Bruté reminded Wharton that this "unfortunate priest" had repented, and urging him to do likewise, Wharton said he never knew him to have been a Protestant. The repentant priest died Sept. 14th, 1794.

"Wharton was converted to the Protestant faith, as his Romish enemies allege, by a beautiful woman, whom he afterwards married." "This lady, who is buried in the grounds of St. Peter's Church, became insane; a judgment the Papists—who dealt damnation round the land on each they judged *their* foe—alleged for his apostacy from Rome. His *arguments* were left unanswered." [Life and Correspondence of Rev. William Smith, D. D., by Horace Wemyss Smith, Vol. II, page 229.]

"His arguments were" not "left unanswered," for Father Carroll's '*Address to the Roman Catholics of the United States*" was so effective that Wharton had to reply to it.

The copy of Father Carroll's pamphlet (perhaps the one he sent Father Molyneux), once in Old St. Joseph's Library, is now in the Ridway Library, Philadelphia. It was bought at an old book-stand by John A. McAllister, Esq., a Protestant gentleman, and presented to the Library. It was of a number of "old books" sold to make room for story books for the children. Collectors have since been paying good prices for some of these "worthless" books.

Rev. John Carroll's *Address to the Roman Catholics of the U. S.* was "greatly admired, both here and in England, as a candid and luminous exposition of the real tenets of the Roman Catholic Church upon the controverted points, and for the liberal spirit which characterized it as a polemic production." [*American Quarterly Review*, 1827, p. 23.]

The courteous and Christian spirit which animated the whole controversy evinces that widely as its authors differed on their views of religion, its power was felt and owned in both their hearts. Memoris, XXX II.

When Rev. John Carroll, as Superior, came to Philadelphia about 1785 to administer Confirmation for the first time in Philadelphia, he and the Apostate met, and most likely at the residence of Thomas FitzSimons, with whom Father Carroll "lodged." Wharton signed certain papers pertaining to property which he had assigned to relatives prior to becoming a Jesuit. The meeting was "friendly."

Wharton was Rector of St. Mary's Episcopal Church in Burlington, N. J., from 1798 to 1833. His wife, the "beautiful woman" above spoken of, died in Philadelphia June 2d, 1798, and was buried in St. Peter's ground (south-west corner.)

Rev. Dr. Wharton wrote an elegy on the death of his wife, in which he said:

"Now is this world to me a desert grown."
"Without my heart's best portion can I dwell?"
"What can, alas! supply the loss of thee?"

He married Annie Kinsey on November 28th, 1799.

"It is said," that while at Burlington, Rev. Dr. Wharton had in his service an Irish Catholic servant girl, who, being seriously ill, desired the attendance of a priest in order to make her confession. Dr. Wharton assured her of his power to hear her confession, and did so. [Catholic Mag. 1845, p. 724, on the authority of *Oliver's Collections*, p. 66.]

The following letter has not before been printed:

Letter of C. H. Wharton to Father Geo. Hunter, 13th Feb. 1770, on the estate of his father, deceased:

R'D SIR:—This is to thank you for the information you was so kind as to give me of my poor Fr.-in-law's death, and at the same time to recommend to you in some manner the inspection of my affairs in Maryland. You may easily guess what doubts occurred to me in choosing an agent on the the notice of Mr. Diggs' death. A recommendation from you would have determined me. But as this did not come, I resolved to give you a power of attorney, in which Fr. minister said there could be no difficulty. I copied out one from one I had by me, and nominated you my attorney, but my Lord Stourton and Mr. Howard assuring me you would not willingly receive it, I was obliged to copy out another, and have granted that power to Mr. John Diggs, who I am persuaded will do me justice. I beg, Dr. Sr., that if anything should go amiss, you would let me know, and that if he should return back, you would let me know also who is the most proper person to be entrusted with my affairs. Cousin R. Brent seems most willing to do me this service, and I believe I shall make him my attorney after Mr. Diggs' return, unless you should think otherwise I congratulate with my Native country on the singular blessing she is again to receive in your person. I heartily wish you a short and agreeable passage, and if my poor prayers can any conduce to it, you may depend, Dr. Sr., they shall not be wanting. I am, Sir, yours to command, C. H. WHARTON.

Father Hunter was at the time in England, whither he had gone by way of Canada, May 24th, 1769, and was about to return as Superior, and reached America May 18th, 1770. Lord Stourton was probably the young man whom Fr. Carroll accompanied in his continental tour, as described in Brent's Life. *Mr.* John Digges was, we suppose, the Father Digges of that name, a native of Maryland.

On March 30th, 1816, Rev. Simon Bruté wrote Wharton, recalling the death of Archbishop Carroll, and urging him to repentance.

It was the second "insolent letter," as Wharton termed the communications, he had received from Father Bruté. He published the second letter.

Father Bruté said: "For the good of your soul, for the glory of God and His Church, do not be so dreadfully courageous as to die in your apostacy. How dare you, how dare you, I say, go to death and to your judgment in your present melancholy situation? What account will you have to render to Jesus Christ of your conduct against the Church?"

Wharton published the letter, and the reply he made on April 20th, 1816, declaring the spirit of the letter to illustrate the "intolerance and persecution which the Church always professed and frequently realized when possessing civil power."

He signed the reply "Presbyter of the Apostolical Protestant Episcopal Church in the United States of America."

In 1817 he reprinted his Letter to the Roman Catholics of City of Worcester, 120 pages, and also Bishop Carroll's Reply, 96 pages.

This was considered an evidence of his justness of mind and of the strength of his arguments.

He had also issued "A Short Answer to a True Exposition of the Catholic Church Touching the Sacrament of Penance with the Grounds on which this Doctrine is Founded," Contained in an Appendix to the Catholic Question Decided in the City of New York, July 1813.

To this the Rev. S. F. O'Gallagher, O. S. F., issued "A Brief Reply to a Short Answer to a True Exposition, &c." Printed for the Author by Sherman and Pudney, No. 30 Nassau street, New York, 1815, pp. 176, 8vo.

Wharton replied by "Some Remarks on Dr. O'Gallagher's Brief Reply to Dr. Wharton's Short Aswer to a True Exposition, &c." 76 pp. 8vo.

Of the Jesuits he wrote: "I cannot be considered as an apologist of the Jesuits by acknowledging that among many superstitious observances, unscriptural tenets, uniform legends, they endeavored to lay the foundation of strict morality and of Christian piety in the minds of the youth who were entrusted to their care; many great principles of religion were planted in my mind, which, when after depurated from all extraneous matter, have continued to be the guides of my religious conduct and support." He had an affectionate and Christian regard for all who deemed it duty to maintain the doctrines taught by the Jesuits.

He died July 23d, 1833. The funeral sermon was delivered by Rt. Rev. George Washington Doane, Episcopal Bishop of New Jersey, father of Monsignor George Doane, of the Newark Diocese.

The following year Bishop Doane published The Remains of the Rev. Charles Henry Wharton, D. D., with a Memoir of his Life, by George Washington Doane, D. D., Bishop of the Diocese of New Jersey. 2 vols.

LETTERS OF REV. EDWARD F. MAYNE.

[Letter dated—"Quarantine (Charleston S. C.) Aug. 23, 1834."]

You deserve and shall receive the first letter from me tho' I am sure part of its contents will hardly meet your approbation. As you recollect we parted on Thursday which day passed more pleasantly than I had anticipated. On Friday I did not feel quite so well about the region of the chest, consequently the cups were introduced with effect. Saw few friends and sailed at the usual hour on Saturday. Owing to continued heat winds we did not make this abominable anchorage until Wednesday, 8 *A. M* when we were visited by the Doctor and received orders to awaid further notice. All our passengers were in perfect health, as the Captain's larder can testify, and the Doctors report was accordingly.—But would you believe that those mad brained unprincipled, inconsistent Charlestonians would not believe but the cholera was on board, and protested against our approaching the city. Council after council was convened, and notwithstanding a memorial from the passengers collectively and letters from individuals to their friends, testifying as to the health of all on board [name of the vessel is illegible] they nullify all our privileges, refusing us even the necessaries of life. Here we float between two marshes, guarded by one of yr. Government vessels, whose boats are floating around us by day & by night cutting off all communication and rendering themselves ridiculous by unnecessary vigilance. It is really laughable to see those monkeys with Uncle Sam's buttons on hailing and firing at every poor negro wench as she paddles in her canoe to market or taking a shot at the many pleasure boats which regardlessly skim along. This morning those middies fired their small arms at a little boy who was steering a canoe for two old negroes, at a great distance from the cutter and vessels at quarantine; the poor boy unconscious of their hail pursued his course, when the cowardly upstarts tried the effects of a great gun which caused much smoke and great contempt from every spectator. It would appear exaggeration were to repeat to you the state of public feeling in this city of blacks & filth, the guards are doubled—each wharf is a strong post, spies are planted at the remotest corners & landing places, and should even a poor cat fish for a moment quit its proper element & breathe, there's a spring of watchman's

rattles which throws the city into confusion, and in pursuit of the cholera just escaped from the W. Gibbons!—But here is the funny part, and seems to have set all aback the poor Middies Shirt collars & whiskers—Notwithstanding all their firing, their vigilance at all hours, with their vessels anchored within half a gunshot and night watches cruising about *seven* of our good Georgians made their escape, bag & baggage and disappeared by the railroad—In fact every man would have quit the Packet had it not been to spare the captain the penalty to which he is said even now to be liable. He has received notice that a prosecution will be entered into against him—but every passenger can testify that he knew nothing of the intention of those to escape. The Physician had advised him to land and if possible accommodate his people on a barren island, some few went ashore, but was the captain bound to stay on shore & guard them? by no means - However the lads are gone—the captain, though his vessel carries the U. S. Mail is detained until Tuesday next and of course the passengers. Had the packet not been detained our situation must be miserable. Placed upon an island without a shelter, depending upon the mercy of worse than barbarians for support—on those who after a *third* message or entreaty thought proper to oblige us with fresh water when we had not a drop. The captain is a generous fellow, and would fight his way out of harbor were it not for the agent—we have enough to eat—but find it very unpleasant to be constantly pacing a deck, or below in a warm cabin —This is too much about quarantine—Now for myself; to judge from my face I am better than I have been for 8 months—if you do not believe this [Sigh?] come to lunch or dinner & there judge—on the whole I am much improved, tho' my cough for the last 3 days has been worse. This is owing to the heats and colds between cabin & deck —There is plenty of *porter* on board but rather *bitter* —only $6 per doz.—glory to old Ireland. No sooner was my name noticed in the paper than a portion of good old stout was sent me in the Doctors boat;—I must stop by offering up a short prayer that every member of the council may have a smart chance of cholera without even a nigger to fan him—I suppose we will be obliged to send our clothes to the north to get washed—Love to all. Some shall hear from me soon.

Believe me your friend,

EDW. F. MAYNE.

P. S.—News arrived from the cutter. The Captain has succeeded—they wished to detain him—he swore he would sail should they blow him out of [the] water-consequence by proclamation of the Governor we are transferred to another transport, and the packet to go to sea this evening—you will get your letter sooner than I expected.—Will you try & send me that sermon [by] Rev. Mr Mason (1) also White's or Onderdonk's? put it up in pamphlet form and deposit it in the P. office.

Annotations.

(1.) Refers to three Episcopalian ministers of the day.

[Letter dated—"St. Augustine, Oct. 10th 1834."]

This blessed moment I am burning under a tartar plaster, so you need not be surprised at receiving a half crazy letter, I must confess I grasp the *pen* in order if possible to become less sensible to pain. I wrote you from Charleston and rendered an account of our passage, quarantine &c. &c. and did expect to receive a few lines in return, but suppose you wait to hear from [St.] Augustine. When I reached the barr [*sic*] of Charleston, I was free from cough and comparatively well in every respect, but those abominable "Nullies" (1) and their equally abominable and unconsistant [*sic*] dispensation of their laws completely restored my cough, for being confined for eight days on board the boat, and enjoying either *a foul* atmosphere or a violent sea breeze by night, it was almost impossible not to feel the effect of the different changes. Then again there being no packet for [St.] Augustine on account of the Yellow fever, I was obliged to drag out a miserable time in the city of blacks. At length an opportunity offered and I gave them *all* black & white a short blessing and set sail; and after enjoying a full share of that terrible gale that laid prostrate the rice plantations at the south we reached St. Augustine having had *eight days cruising* for our money. So sure were they of our loss in Charleston, that the owner I have been informed could not get the vessel insured even at 90 per cent. But little they knew that the little *silver save all* (2) lay in the corner of my pocket,—tho' to tell the truth I quite forgot it!—Well, I reached St. Augustine on the 10th Sept. and since that time have been unwell, indeed quite unwell I find my cups serviceable, have become quite intimate with blisters and lately have been introduced to the new friend which I have alluded to above

and which tried me to the very bone. I trust the cool weather will work some favorable change. We shall see and you shall hear. I was delighted to hear that our dear friend Mr. Hurley (3) enjoyed a little tour through the country, I trust it was of service to him. Has young Nick (4) got his appetite yet? his name sake with the tail is quite well, and promise to do much credit to the name. Our friend promised to send me some papers occasionally. I look for them daily. I will now close in my old way by presenting love to all, old & young, great & small. Let them remember me in their prayers if in no other way, and for yourself receive all regard that is due a faithful nurse, by

Your sincere Friend,

EDW. F. MAYNE.

[P. S.] I sent a few lines to Mr. Hughes (5) last week. Donaghoe may soon expect to hear from me.

ANNOTATIONS.

(1) A nickname given at the day to the maintainers of the doctrine of "nullification," according to which each State has the right to reject any act of Congress which it considers unconstitutional. In 1832 South Carolina carried the theory into practice.

(2) Obviously a blessed medal.

(3) Rev. Dr. Hurley O. S. A.

(4) Rev. Nicholas O'Donnell O. S. A. of St. Augustine's Church, Philadelphia, and his dog "Nick," which he seems to have let Fr. Mayne take to Florida, maybe also on the score of ill health.

(5) Rev. John Hughes and Rev. Terence J. Donaghoe.

THE HOLY CROSS AND THE PURITANS.

The First Church in Boston was named THE CHURCH of THE HOLY CROSS. This was a singularly appropriate title. Was Abbé La Poterie aware that on January 19th, 1635, the ministers of Boston met to consider two questions: 1st, whether the people should receive a Governor rom England, which they decided in the negative; and 2d, whether they should continue to bear the cross in the flag of England? After consultation, this latter question was then deferred. Some zealots acted on it, however, and cut the Cross, as the emblem of Popery, from the flag. The next Church was dedicated to St. Augustine who carried the Cross into England. The next was in honor of the Blessed Virgin (St. Mary's) It was followed by St. Patrick's.

OLD ST. MARY'S CHURCH AT COFFEE RUN, DELAWARE.

Old St. Mary's Church, at Coffee Run, New Castle County, Delaware, is the oldest Catholic Church in the State, though the present edifice was the second erection. The history of this Church and mission is given in Vol. I of the American Catholic Historical Society's RECORDS, where I stated that St. Patrick's Church at Oakland sealed the fate of Coffee Run. It was built to supplant it, as the change of population seemed to demand, and Coffee Run has been finally abandoned, the cemetery being retained, and the Church probably used as a mortuary chapel. It had been many years since I had seen this Church, and having heard so much from Bishop Becker and others of its miserable condition, and that the cemetery was used as a dumping-ground for *anybody's* dead, I determined to once more visit it. My purpose for so doing, apart from mere pleasure, was two-fold. First, I desired to have a sketch or photograph of the building. Secondly, in the early spring I had been visited by a Mr. Dennis Lynch, of Wilmington, who was collecting subscriptions to restore the cemetery and refence it properly. It would seem that the Catholic Historical Society was already beginning to bear fruit for my paper, published under the auspices of that Society, and printed also in one of the secular papers of Wilmington, had attracted widespread attention to this old Church and also to Mt. Cuba the traditional locality, where the first mass was offered in New Castle County, and had awakened some historic enthusiasm, as well as Catholic pride, among the faithful of Delaware. Mr. Lynch stated that it was not only proposed to repair the cemetery, but that a movement was on foot to have the mission mass restored to the Church, for, notwithstanding the fact that St. Patrick's, at Ashland, with its mission of Hockessin, was supposed to have drawn the people away from it, it was thought quite feasible to re-open it for at least occasional service. I can say, on my own account in this connection, that I have seen a congregation twice as large as the building could hold spread itself over the adjacent grounds to hear mass, and they had come many miles for the purpose, and it may probably interest the Philo-Celtic Society to learn that the native Gælic was the conversational tongue of a great many of the devotees. I had also received several letters from the descendants of parents who had worshipped or been married there.

On a beautiful October morning, I, in company with a friend, visited the old Church. We alighted at Wooddale Station. This is the nearest station

to Coffee Run. Mt. Cuba is the next station above. A brisk walk of about two miles brought us to the old Church. We had anticipated some trouble in gaining admittance, but were disappointed. Shall I say agreeably? Well, yes, as to the fact; but no, as to the manner. Mr. Lynch had told me that his party had *pried* a window open. We did not have to take that much trouble. One of the shutters, like ripened fruit, *fell* naturally to the earth while we were there, but long before this happened we had entered the Church by simply removing an old *suspender*, which was tied around the door-latch, and secured to the jamb by puncturing a hole in the other end and hooking it over a large nail. Now you may suppose from this statement that the Church is in rapid decay. Nothing of the kind. It is a solidly-built frame Church an ample foundation of masonry, and the only decay about it is the result of vandalism on the part of human beings, many of the pew doors being torn off the hinges, and even the Sanctuary gates being thus broken. But what surprised me most was to discover that the contents of the Church had not been removed. These consisted of an old altar piece, a Crucifixion after Vandyke, a good wood-stove, an altar and tabernacle with its keys rusting in the door, and a small wooden baptismal font with a broken-down confessional. I could not imagine a finer place in which a benighted tramp could make himself not only at home, but revel quite at his ease, than this deserted historic Sanctuary of the Lord of Hosts. After photographing the interior we inspected the cemetery, and found that a very handsome and substantial rail and wire fence had been placed around it. So far from looking like "a dumping-ground," we found it in excellent order, though not by any means at the best, but some of the tombstones were new and quite handsome, indicating considerable wealth on the part of many who had *recently* buried there. Some of the *best preserved* stones dated back to 1825, and tradition has it that the earliest burials took place there about 1760. Previous to that time, according to a quotation made in THE RESEARCHES for January, 1887, from the Rev. Mr. Blewitt to the Society for Propagating the Gospel from *Dover in Kent in Delaware*, March 28th, 1748, the Quakers and Roman Catholics buried their dead at their own plantations. This, however, may mean their *religious*, and not their private plantations. In my Paper above referred to, I stated that those not buried here were probably conveyed to Bohemia Manor, a long distance in Maryland, and I quoted an old scrap in my great great grandfather's handwriting, in which he stated that £-d were paid for conveying a corpse to Bohemia. As I have since found that paper, I can give it in full: It appears

that Jeremiah Sullivan died at Christiana Bridge, County of New Castle, upon Delaware, on the 4th of April, 1766, and Cornelius Hollahan and Philemon McLaughlin were his executors, and also the administrators of his brother, Darby Sullivan. The papers of these estates are all in my possession. Among them are several legal papers *signed* by George Read, then a young lawyer of New Castle County, and just created Attorney-General for the three lower counties, he being the first person to hold that office in Delaware, it having been previously filled by the same officer for Pennsylvania. Ten years later he became one of the American immortals by affixing his signature to the Declaration of Independence. Among the estate papers is this itemized bill:

"Funeral Expenses paid for Jeremiah Sullivan, Deceased:

"To Robert Phillips, for a horse, - - - - - - - £4
To James Cooper, for a coffin, - - - - - - - 4
To George Adams, - - - - - - - - - - 2-10
To Thomas Dunn, - - - - - - - - - - 2-16-4
To Thomas Dunn, for his dying in the house of John McCarty, dec'd, - - - - - - - - - - - 2- 0-0
Going to Bohemia with ye corpse, - - - - - - - 1- 6-6."

In the Executor's account this item is repeated:

No. 9. To going with the corpse to Bohemia, - - - 1- 6-6

And among the receipts are these: "Received from Cornelius Holihan 4d for the hire of a Horse for carrying Jeremiah Sullivan's corps to the ground. ROBERT PHILLIPS."

"Received, Jully 30th, 1766, of Con. Hollahan, the sum of Two Shillings and Ten-pence for the funerail of Jeremiah Sullivan. I say received same. GEORGE ADAMS."

The earliest date, to my certain information of burial here, was 1788, when my own great great-parents were interred here.

The tomb of Rev. Patrick Kenny is badly out of repair. The marble slab bears this inscription as near as I remember it:

"Sacred to the memory of Rev. Patrick Kenny, a native of Dublin. For many years Pastor of St. Peter's Church, Wilmington, who departed his life March 21st, 1840. Revered and Respected."

We then took photographs of the exterior from different points of view, and having temporarily possessed myself of some of the contents of the building "lest spies less true" should think themselves better custodians, we departed back to Wooddale in time for the 2.30 P. M. train.

All the time we were there, not a soul came from the adjoining farm-house nor from anywhere around to inquire as to who we were or what we were doing. Immediately on my return I wrote to the Bishop of the Diocese of Wilmington, Rt. Rev. Dr. Curtis, stating briefly the above facts and asking permission, if the Church was indeed to be thus abandoned, to transfer also the altar tabernacle and the water-font to the custody of the American Catholic Historical Society's rooms, to be preserved as relics. I give you, by his permission, extracts from his replies:

EASTON, MD., Oct. 20th, 1888.

MY DEAR MR. ESLING:—I am surprised to hear that you found the old Church at Coffee Run insecurely fastened. When I tried to effect an entrance sometime ago, it was not only closed but so closed that I could not get into it at all, and hence remained in ignorance of its contents. I will make another visit thither as soon as I can, and if I find anything worth the trouble, I will transfer it to our own Protectory near Delaware City, the chapel of which is in need of everything. and particularly I should like to make this disposition of font and altar-piece if either be worth the transfer.

* * * * * * *

There is not, as far as I can see, any other fate for the building but to decay. I am not myself able to do anything for its renovation, and no one else is likely to do anything more than *talk* of its renovation, with the addition perhaps of blame to me because of its remaining unrenovated.

Very faithfully yours in Xt.

†A. A. CURTIS,
Bishop of Wilmington.

II.

WILMINGTON, DEL., Oct. 22d, 1888.

MY DEAR MR. ESLING:—I will see the priest in charge to-morrow, and will direct him to provide a proper fastening for the door of the Church. I am quite grieved that it should have been left free to desecration on the part of any chance visitor, and surprised, as I said, because I did my best to get in through door or window, no one knowing where the key was to be had, and yet I tried in vain.

As to renovating the Church, that would be, as far as I am informed, no use at all, save merely as preserving a relic, although if I mistake not,

the relic is rather in the site than in the building, which, if I am not misinformed, is very far from being as old as the site. And unfortunately the site itself has been more than once the occasion of scandal and trouble; for foolish people, asking no leave and giving no notice, have despoiled prior occupants of their graves for the sake of making place for their own dead. It is said that every inch of the ground has been used, and, most of it, more than once used for sepulture, and yet, now and then, a grave is still made at the expense of dispossessing those whose bones are entitled to be left in peace, even though so long interred. If the place be securely closed, however, I will, for the future, do my utmost to prevent such profanation. I am yours faithfully in Xt.

†A. A. CURTIS,
Bishop of Wilmington.

CHARLES A. ESLING.

EXTRACT FROM KASKASKIA BAPTISMAL RECORD.

KASKASKIA, ILL., Sunday Nov. 29th, 1778.

TRANSLATION.

Baptism of Heleine Murray. The twenty-ninth of November, one thousand seven hundred and seventy-eight, by us, missionary priest, doing parochial functions in the parish of the Immaculate Conception of Notre Dame of the Kaskaskias, undersigned has been baptized Heleine, natural daughter of Sr. Daniel Murray, Commissaire of this village: And of Sarah Gerrault. The godfather has been Monsieur George Rogers Clark, Colonel for the United States, Commander-in-Chief in Illinois, Poste Vincennes and surrounding countries. The Godmother, Delle heleine Blouin, undersigned with us, also the Father present.

George R. Clark, P. Gibault,
heleine Blouin, Ptre Missre,
Edw. Worthington, Dan Murray,
Charleville.
His sign † BIENVENUE.

COPY.

B. D'heleine Murray. Le Vingt neuf novembre mil Sept Cent soixante et Dix huit par nous pretre missionaire paisant fonctions Curiales en la paroisse De l'immaculée Conception De Notre Dame Des Kaskasias, joussigne a été Baptisée heleine fille naturelle Du Sr. Daniel Murray, Commissaire en ce Village Et de Sarah Gerrault. Le Parrain a été monsieur George Rogers Clark, Colonel pour les Etats unis, Commendant-en-Chef aux Illinois, poste Vincennes Et pays circonvoisins. La marriane Della heleine Blouin soussignes avec nous ainssi que Pere pressent.

George R. Clark, P. Gibault,
heleine Blowin, Ptre Missre,
Edw. Worthington, Dan Murray,
Charleville.
Sa marque † BIENVENUE.

ARCHBISHOP CHEVERUS.

Rev. Dr. Channing, the Unitarian, of Boston, gave the following testimony to the merits and character of Bishop Cheverus, of Boston:

The Catholic Church has produced some of the greatest and best men that ever lived, and that is proof enough of its possessing all the means of salvation. Who that hears the tone of contempt in which it is sometimes named, would suspect that Charlemagne, Alfred, Dante, Raphael, Michael Angelo, Tarso, Bossuet, Pascal, Des Cartes, were Catholics. Some of the greatest names in art and arms, on the throne and in the pulpit, were worn by Catholics. To come down to our time, has not the metropolis of New England witnessed a sublime example of Christian virtue in a Catholic Bishop? Who, among our religious teachers, would solicit a comparison between himself and the devoted Cheverus? This good man, whose virtues and talents have now raised him to high dignitaries in Church and State, who now wears in his own country the joint honors of an Archbishop and a peer, lived in the midst of us, devoting his days and nights, and his whole heart, to the service of a poor and uneducated congregation.

We saw him declining, in a great degree, the society of the cultured and refined, that he might be the friend of the ignorant and friendless; leaving the circles of polished life, which he would have graced, for the meanest hovels; bearing, with a father's sympathy, the burdens and sorrows of his large spiritual family; charging himself alike with their temporal and spiritual concerns; and never discovering, by the faintest indication, that he felt his fine mind degraded by his seemingly humble office. The good man, bent on his errands of mercy, was seen in our streets under the most burning sun of summer and the fiercest storms of winter, as if armed against the elements by the power of charity.

He enjoys among us what, to such a man, must be dearer than fame. His name is cherished where the great of this world are unknown. It is pronounced with blessing, with grateful tears, with sighs for his return, in many an abode of sorrow and want; and how can we shut our hearts against the proof of the power of the Catholic religion to form good and great men?—*Catholic Herald, March* 3d, 1836.

THE CHURCH IN BOSTON AFTER FIFTY YEARS

The annexed is taken from Bowen's PICTURE of Boston, published in 1838. It shows the progress of half a century: Its date of the first mass should be Nov. 2d, instead of 22d.

Ministers	Settlement	Exit
Rev. M. La Poterie,	1788	
" Louis de Rousselet,		
" John Thayer,	June 10, 1790	
" F. A Matignon, D. D.	Aug. 20, 1792	Sept. 19, 1818
Rt. Rev. J. de Cheverus,*	Oct. 3, 1796	Sept. 26, 1832
Rev. Philip Larisey,	May, 1818	July, 1821
" Patrick Byrne,	March 18, 1820	July 11, 1830
" William Taylor, D. D.	April 1821	Dec. 17, 1825
Rt. Rev. Ben. Fenwick,	May 10, 1825	
Rev. James Fitton,	Dec. 23, 1827	July 30, 1830
" William Wiley,	Dec. 23, 1827	Sept. 19, 1831
" William Tyler,	May 3, 1829	
" T. J. O'Flagherty,	Sept. 6, 1829	1834
" Michael Healey,	July 10, 1831	
" James Conway,	1836	

The first Roman Catholic Congregation was assembled in 1784, from among the few French and Irish then resident here by the Abbé La Poterie, a chaplain in the French navy. In the year 1788, they obtained possession of the old French Church in School street. Mass was celebrated in it Nov. 22, 1788. M. La Poterie was succeeded by M. Rousselet, and afterwards by John Thayer, who was a native of Boston, and had taken orders as a Catholic Missionary. Rev Mr Thayer commenced his mission here, June, 10, 1790. In 1792, the Rev Dr. Francis Anthony Matignon arrived in Boston, and was joined by the Rev. John Cheverus in 1796. In 1810, the Rev. John Cheverus was consecrated Bishop of the Roman Catholic Church, for the Diocese of Boston, comprising all the New England States. Under him and his Vicar General, the venerable and learned Dr. Matignon, the congregation increased in numbers and respectability, and with

*Cardinal Cheverus died at Bordeaux, France, July 19, 1836.

some aid from Protestant friends, erected the Church of the HOLY CROSS in Franklin Place. It was consecrated on the 29th of September, 1803. Bishop Cheverus was recalled to France in 1823, and became Archbishop of Bordeaux. The Rt. Rev. Benedict Fenwick succeeded as Bishop of Boston, and together with the Rev. William Tyler, and the Rev. Michael Healy, has now the charge of the Church here.

Since the arrival of Bishop Fenwick, the Church of the HOLY CROSS has received considerable additions. Its present length is 115 feet, and greatest width 72 feet. Besides the above, a neat subterraneous Chapel has been constructed, principally for the Children of the Congregation, in which divine service is regularly performed on Sundays, and in which regular instruction is given.

The Catholic Congregation is at present the largest in the city, numbering more than ten thousand souls. In consequence of this great increase, the Catholics have erected ST. AUGUSTINE'S CHURCH, under the charge of the Rev. John Mahony; the ST. MARY'S CHURCH, in Endicott Street, North Boston, under the care of the Rev. P. O'Birne; and ST. PATRICK'S CHURCH, in Northampton Street, at the south part of the city in charge of the Rev. Thomas Lynch. The Church in South Boston is of brick, and built in 1819. The house in North Boston is of stone, with a handsome cupola; and the one at the South End is of brick.

In connection with the Catholic churches, it is proper to mention that the Rev. Mr. Thayer made a provision in his will towards the establishment of an Ursuline Convent. Four Ursuline Nuns, having been invited by Bishop Cheverus, arrived in Boston, June, 1820, where they undertook the instruction of female children till July 1826, when they removed to constitute the URSULINE COMMUNITY, on Mount Benedict, in Charlestown.*

When I signed the Declaration of Independence, I had in view not only our independence of England, but the toleration of all sects professing the Christian religion, and communicating to them all equal rights. Happily this wise and salutary measure has taken place for eradiating religious feuds and persecution, and becoming a useful lesson to all governments. Reflecting on the disabilities, I may truly say of the proscription of the Roman Catholics of Maryland, you will not be surprised that I had much at heart, this grand design founded on mutual charity, the basis of our holy religion. Charles Carroll of Carrollton, to Geo. Washington P. Curtis, Baltimore, 20th Feb. 1829. — From (N. Y.) *Truth Teller* March 1829, Vol. V., p. 67, 2d column

* This Convent was destroyed by incendiaries and a mob on the night of the 11th of Aug. 1834.

WHO KNOWS.

No. 77. When was the place in our early history named Chonaguen (I think that is the proper spelling), but now the City of Oswego, N. Y., first visited by the early missionaries, and at what date was the first resident pastor established there and name of first Church?

No. 78. WHO KNOWS.—Can you give any information of the following gentlemen who were honored with the Degrees by the University of Pennsylvania? 1790, Rev. Lawrence Girelius, A.M.; 1825, Rev. William Vincent Harold, D. D.; 1826, Rt. Rev. Patrick Torry, D. D. (Bishop of Dunkeld.)

No. 79. John James was one of the witnesses to the will of Joan, Princess of Wales, 1385. Was he an ancestor of the Sir John James, who made the bequest to the Pennsylvania Missions?

No. 80. When were the first Churches erected at Cumberland, Mount Savage, Frostburg and Lonaconing, in Alleghany County, Maryland, and who were the first pastors there till the Civil war?

No. 81. Our family Bible contains the following entry: "1802, Oct. 31. At Albany, N. Y., by Rev. Mr. Mahony, Patrick O'Rourke and Mary, daughter of Mathew Lynch, and —— O'Rourke." Who was the Rev. Mr. Mahony?

No. 82. What place in Ireland did the ancestors of Bishop Carroll and Charles Carroll came from? Where in Maryland is Carrollton?

No. 83. Bishop Spalding, in his "Sketches of the Early Catholic Missions in Kentucky," says: "Mr. Rivet (a missionary priest in 1795), had discovered in Vincennes a precious document of an old Jesuit missionary among the Indians of the North-West. It consisted of two large folio volumes of manuscript, containing the Mass, with musical notes, and explanatory of it, together with catechetical instruction in the Indian language. This document has probably since disappeared."

Query: What has become of that MS.? Who knows?

No. 84. Among some old books, which have, in one way or another, fallen into my hands, is an old coverless book without the title-page, in fact, wanting everything but the text or subject matter, every leaf of which is entire. It is divided into three parts. The only heading is: A Rational Reply, &c. From the opening sentence I gather that it is a reply to Dr. Wharton's answer to the Exposition of the Principles of the Catholic Church, and reading farther on, I learn that the book was written about the year 1814. The author says: The delay of publication has been the result of untoward and unavoidable circumstances. The task was undertaken last summer immediately before the attack upon Baltimore, where I was then on a visit. That event, and the subsequent alarm and confusion it produced, rendered its prosecution hopeless and impracticable. I therefore returned to Charleston, whither my duty called me. Similar anxiety and preparations for war there engrossed every mind, and suspended all literary and peaceful pursuits. At length the unexpected news of peace arrived, and I finished the little work, which now appears. But as it could not be published in that city with equal propriety or convenience, it was again delayed until I could come again to the Northern States. Having at length obtained the assistance of a gentleman to fill my place in Charleston, I shall now, though rather late, peform my engagements. I will, however, acknowledge that after the silence of a year, it is not my wish to revive or continue the controversy in question."

From this it is evident that the book was published in 1815. It is very well and ably written. But who is the author? Is it one of Bishop England's works?

REPLIES.

No. 78. Rev. L. Girelius was not a Catholic. We once supposed the name was intended for Father Graesel, but investigation proved this was not well founded, but that he was a Protestant minister.

Rev. William V. Harold was parish priest of Reculla, near Dublin. For participation in the rebellion of '98, he was, in 1799, transported to New South Wales and was the first priest there. He was pardoned in 1802. He died in Dublin Jan. 29th, 1856, aged 81. He came to Philadelphia in 1808, and remained until 1813, after being an opponent of Bishop Egan's in a controversy with the trustees. He and his uncle, Father James Harold, resigned, and Father William went to Lisbon, and became prior of the Dominican Convent there. After the death of Bishop Egan, July 22d, 1814, efforts were made by Father Harold's adherents here, and by Bishops in Ireland, to have him appointed successor to the Bishop whose life he had harassed, and indeed shortened protests, both lay and clerical, were made against this being done. Propaganda replied to his supporters here that he was not found worthy. Indeed some feared a schism if he were appointed. That came afterwards, however, and largely through him, we believe, though he gets no blame from our Catholic writers. After the appointment of Bishop Conwell, through the efforts of the Irish Bishops and the English Government, he, soon after his arrival in Philadelphia, sent an invitation to Father Harold, whose supporters here represented him as most worthy. But no doubt the fact that Irish Bishops had endeavored to have him appointed Bishop had force with Bishop Conwell.

The "Hogan trouble" began just as soon as the new Bishop got here. When Father Harold arrived, although a notice withdrawing the invitation had been sent by the Bishop in consequence of further information concerning his doings during Bishop Egan's time, he was not assigned to any position. But before long he was successful in obtaining the Bishop's favor, and he became Vicar-General. He who had, eight years before, been a Bishop's opponent, became the stalwart advocate of Episcopal rights and powers. He really was the prompter and mover of Bishop Conwell in his acts against Father Hogan. St. Mary's Church, for which contention was made, was the largest and richest congregation in the United States. The whole trouble, in our opinion, was but a fight between two proud priests for the possession of the position. Of course this point is surrounded, and indeed smothered by, discussions about Episcopal, pastoral and lay rights, canon laws, morals and charges of immorality on both sides. But the pith of the matter was that St. Mary's was worth being pastor of, and not on account of the souls of the people, either.

Well, after election riots, schism and all manner of evil-doing, Hogan went off —got married to two widows, printed books against "Popery," and died quietly and unrepentedly at Nashua, N.H. In 1827 Father Harold, and an associate, Father Ryan, got orders from Propaganda to go to Cincinnati. What did they do but appeal to the Government at Washington against the orders of a foreign ruler directing American citizens where they should reside in this country. Henry Clay wrote to Rome about the matter. But it ended, however, by the malcontents going to Cincinnati. Father Harold then went to Ireland, and among his Dominican brothers in Dublin remained until his death.

His portrait is in the American Catholic Historical Society. So is Hogan's showing him as he was as a priest at St. Mary's, and another after his marriage to the widows. A look at this will show that Marriage is a failure—for priests.

He is justly regarded by Catholics with infamy. Father Harold, being on the Bishop's side, is, hence, by writers for Catholics, regarded as most excellent. But you never hear about his antagonism to Bishop Egan, and in that was, after all, the seed of the Hogan Schism.

This Conwell-Harold-Hogan trouble has yet to have its history written, and when it is, Father Harold's reputation will suffer.

Bishop Patrick Torry must have been a Protestant Bishop in Ireland, whom the University honored with Degrees. We have no knowledge of a Catholic Bishop of that name.

No. 80. Father Frambach, S. J., did missionary work at Cumberland as early as 1780. The first Church was built in 1794. The old Church, St. Mary's, was torn down in 1850, and Carroll Hall built. In 1833, Rev. F. X. Marshall, pastor. Rev. Henry Myers, 1837. Rev. B. S. Piot, assistant, from Mt. Savage, until 1852. Rev. Leonard Obermeyer, pastor. Rev. John P. Byrne, assistant in 1853. In 1855, Rev. P. B. Lenaghan. In 1856, Rev. James Carney, Michael O'Reilly; in 1859, Rev. George Flautt, Rev. Edward Brennan, assistant; in 1860, Rev. Edward Brennan, pastor. His successors have been Revs. Edmund Didier, Barry, Jas. Casey, Chas. Damur, F. S. Ryan. In 1881, Rev. F. Brennan; Rev. J. Mattingly, assistant. Fr. Bowman died Dec. 6th, 1884. Father McDavitt succeeded (Reily's Conewago, p. 208.)

The Rev. Michael Slattery was appointed Pastor of Frostburg and outside mission, comprising the whole of Allegany and Garrett Counties, Cumberland and Mt. Savage excepted. He bought Highland Hall, and built a Church 90x40, which included part of the hotel of Highland Hall. During the year 1860, Rev. Richard Brown acted as his assistant. He was appointed Pastor of St. Joseph's Church, Baltimore, and was succeeded by Rev. James Carney as Pastor, who only remained a few months, having been appointed Pastor of St. Patrick's Church, in Mount Savage. He was succeeded by Rev. Richard Brown as Pastor. In 1861, Rev. Michael O'Reilly was appointed Pastor until 1864. In 1864, Rev. J. Henderson acted as Pastor for one month. From April, 1864, the Rev. Redemptionist Fathers of Cumberland attended Frostburg and Missions until 1866. The following Redemptionist Fathers attended: Francis Eberhardt, Joseph Wirth, Wm. O'Connor, Joseph Wust, J. F. Bradley, Wm. H. Gross, A. H. Lindenfeldt, N. D. Jackels, F. X. Oberlé. In 1866, Rev. A. L. Morgan was appointed Pastor, who, in 1868, commenced the present Church. In 1868 he was succeeded by Very Rev. E. Brennan as Pastor, who was also then Pastor of St. Patrick's Church in Cumberland, with Rev. V. F. Schmitt as his assistant. In 1860 V. F. Schmitt became Pastor, who completed the Church and built the pastoral residence. He remained until October, 1886, and was succeeded by the Rev. D. C. De Wulf, the present Pastor. In 1887 Dr. Grahame's property was bought for $3,300; and a school and convent fund was commenced, which now amounts to $3,500, inclusive of the $3,300 already paid for the abovementioned property.

D. C. DE WULF.

Mount Savage was evangelized by a priest named Marshall. After him Fathers Redmond, Ryan, Byrne, Obermyer, James Brennan, Chas. Carney, Richard Brown, Jeremiah Hendricks and Patrick F. Power O'Connor, the present Pastor.

The first Church was built about a mile from the present village known as Mount Savage. It was a small stone Church, part of which served as a priest's residence. Then a brick Church was built, and afterwards enlarged. In 1863 a new stone Church was built more on the line of the Cumberland and Penna. railroad.

The first Church built in the County (Alleghany) was at Blooming Rose. This is now in Garrett County, Md., about 60 miles west of Mount Savage. It is now but a "station" attended from Oakland by Rev. Romanus Mattingly, a native of Mount Savage, who visits there monthly.

When Father Obermyer was in charge he compiled a history of the parish and of the County. It was published in some magazine circulating among Catholics. Father Obermyer was transferred to St. Vincent's Church, Baltimore, and died there.

O. C.

In October, 1888, RESEARCHES Bishop Serghers should have been Seghers, and Rev. John Baptist should have been Bapst.

REPLIES.

The first resident pastor at Lonaconing was Rev. James O'Brien, who, after 13 years, was succeeded by Rev. P. M. Manning.

No. 81. Perhaps it was the Rev. John Mahony, who, in 1837, was in Boston.

No. 82. The ancestors of Charles Carroll, of Carrollton, came from Litterlouna, in Kings County, Ireland. His father was Charles Carroll, Esq., of Inner Temple, who was born in 1702. He lived at Doughoragan Manor, Maryland, and his son (The Signer of Declaration) had an estate in Frederick County, which he named Carrollton, and so signed his name "of Carrollton" to distinguish himself from his father, as his letter in this RESEARCHES proves.

Hon. John Lee Carroll, from whom we derived above information, sent us a book-plate print of Charles Carroll of Inner Temple, the father of Charles Carroll of Carrollton. This will be deposited in The American Catholic Historical Society.

To No. 84. The book you have is: A Brief Reply to a Short Answer to a true Exposition of the Doctrine of the Catholic Church touching the Sacrament of Penance. New York: Printed for the author, by Sherman & Pudney, No. 30 Nassau St., 1815, pp. 176, 8vo.

It was written by Rev. S. F. O'Gallagher, of Charleston S. C. and was dedicated to Maj. Gen. Charles Cotesworth Pinkney.

It is an answer to Dr. Wharton's pamphlet mentioned in our article on the First American Apostate Priest, in this No. of the RESEARCHES.

WHERE TO FIND IT.

Letter of J[ohn] H[ughes] to Rev. Dr. Ely relative to conduct of priests and ministers in Cholera. Addressed to *The Philadelphian*. Also in the *U. S. Gazette*, Phila., and *Cath. Tel.*, *Vol.* 1, 396.

POTTOWATTOMIE MISSION.—Letter of Rev. Step. F. Badin, written near South Bend, St. Joseph, County, Iowa, 20th June, 1832.—*Cath. Tel. Vol.* 1.

Communication of Philomathes about Mt. St. Mary's College, Emmittsburg.—*Telegraph*, *Vol.* 1, *No.* 41, *p*, 323.

Father Andrew White, First Missionary in 1632. From Dodd's Church His. of Eng. Printed at Antwerp, Vol. 3, p. 315. See *Telegraph*, *Vol.* 1, *No.* 43, *p.* 339.

Academy of Ladies of Visitation, Georgetown. Communication about Commencement of 1832 from *National Gazette* of Washington.—*Telegraph*, *Vol.* *p.* 343.

Destruction of the Ursuline Convent at Charlestown. A Poem, Signed "A Protestant."—*Herald*, *Jan.* 28*th*, 1836.

Proposals for building Church at Mauch Chunk, Pa.—*Herald*, *Jan.* 21*st*, 1836.

Letter of J. B. M., in *Am. Spectator*, dated Dec. 11th, 1834, saying, "St. Augustine, Florida, is the very throne of health."—*Herald*, *Feb.* 5*th*, 1835.

A Relation of the Discovery of the South Sea made by the Rivers of New France. Sent from Quebec by Father Dablon, Sup. Gen. of the Mission of S. J., August 1st, 1674.—*His. Mag.* Aug. 1861.

Rev. Pierce Connelly's Letter to Bishop Otey, of Tennessee, on the resignation of the Rectorship of Trinity Church, Natchez.—*Cath. Herald*, *Jan.* 7*th*, 1836. Also published in pamphlet form.

Account of a remarkable cure through the prayers of Bishop Flaget, of Bardstown, Ky., near Nantes, France, Dec. 1835.—*Herald*, *March* 17*th*, 1836.

WANTED.

Letters written by the following named Bishops during the time stated: Will buy or exchange.

John Carroll, as Bishop of Baltimore.
John Carroll, as Arch-Bishop of Baltimore.
Leonard Neale, as Coadjutor, of Baltimore.
Leonard Neale, as Archbishop of Baltimore.
Richard V. Whelan, as Bishop of Richmond.
John Barry, as Bishop of Savannah.
Ign. Persico, as Bishop of Savannah.
Wm. Clancy, as Coadjutor of Charleston.
F. X. Leray, as Archbishop of New Orleans.
James F. Wood, Coadjutor of Philadelphia.
Michael Egan, as Bishop of Philadelphia.
M. A. Corrigan, Archbishop of New York.
P. R. Kenrick, Bishop of St. Louis.
Abp. Lamy, as Bishop of Santa Fé.
John McCloskey, as Bishop of Albany.
John McCloskey, as Coadjutor of New York.
Bp Gallagher, as Bishop of Galveston.
Bp. Richter, as Bishop of Grand Rapids.
Joseph Melcher, as Bishop of Glen Bay.
M. Heiss, as Bishop of La Crosse.
J. B. Miege, S. J., as Vic. Ap. of Kansas.
J. B. Miege, S. J., as Vic. Ap. of Nebraska.
Spaulding, as Coadjutor of Louisville.
Alemany, as Bishop of Monterey.
Phelan, as Coadjutor of Pittsburgh.
Domenec, as Bishop of Allegheny.
Gross, as Archbishop of Oregon.
Seghers, as Returned Bishop of Vancuver Is.
Verot, as Vic. Ap. of Florida.
Brondel, as Bishop of Helena, Mon.
E'Connor, as Bishop of Omaha, Neb.
D. J. Sourin, as Admr. of Phila.
Oe Barth, as Admr. of Philadelphia.
Fras. A. Fleming, as 1st. Vicar General of Philadelphia.
Leon Neale, as 2nd Vicar General of Philadelphia.
Very Rev. M. A. Walsh, as Admr. of Philadelphia.

Copies of *The Banner of the Cross* published at Augusta Ga., 1870.

Die Katolische Kirche in dem Vereinigten Staten, [Regensburg 1864.]

The Ladies Mirror; or Models of Piety, 1 vol. 260 pp. Published for benefit of St. John's Orphan Asylum. Herald, May 8, 1834.

Didactus. by R. Walsh.

1822. Published by S. Penn, Louisville Ky. "Address to His Brethren of other Professions, on the rule of Faith." By Father David.

The Catholic Reader, duodecimo, 308 pp. Published by Subscription at 75c. in 1837.

Perils of the Ocean and Wilderness; or Narrative of Shipwreck and Indian captivity. Gleaned from early missionary annals, by J. G. Shea, Boston, Donahue 1857.

"Affectionate Address." By Rev. Smith. (Apostate,) issued at Monroe Mich., 1833.

Catholicism Compatible with Republican Government, and in full accordance with Popular Institutions. By Fenelon, New York, Edw. Dunigan, 1844. 8 Vol. 48 pp.

New Testament, 12 mo. Printed at Albany, before 1831.

A set of the publication of the Société Historique de Montreal, is wanted by the Boston Public Library.

Challoner's *Catholic Christian Instructed*, published in Philadelphia in 1786 by C. Talbot.

A lecture on the Real Presence delivered at Newton N. J. by Father Bulger pastor of Paterson N. J. about 1820. Rev Wm. McNulty on the occasion of his twenty-fifth anniversary said:

HISTORICAL NOTES.

Very Rev. Maurice A. Walsh, Vicar General of Philadelphia, died Nov. 22d 1888. He was the first priest to subscribe for this RESEARCHES. May he rest in peace.

In the Pennsylvania Gazette, Feb. 5th 1767, is a communication containing "quotations from some of the Fathers of the Primitive Church concerning Plays and Public Shows." It is written in a tone that suggests the possibility that it may have have been written by Fathers Harding or Farmer.

In 1765 New Jersey had 192 Churches of all denominations except the Roman Catholic. And we may safely suppose that a School was connected with every Church.—*Nar. & Crit., His. Am., Vol. V, p* 231.

Aaron Burr, on the Expedition to Canada, 1775–6, acted as despatch agent between the forces of Montgomery and Arnold. He disguised himself as a priest "speaking Latin or French, as required." *Nar. Crit. His. Am., V.* 163.

The Continental Congress hesitated to attempt the conquest of Canada, "and they well needed to be cautious, for the Canadian French had not fogotten the bitter aspersions on their religion, which Congress had, with little compunction, launched on its professors under the irritation of the Quebec Act. *Nar. and Crit., Vol. VI., p.* 160.

We regret to learn the death of Rev. Mr. Mayne, (Dec. 21st, 1834, aged 32), formerly of this City, and lately Pastor of St. Augustine, Florida. — *Catholic Herald, Jan. 15th*, 1835. Obituary Jan. 22d. Two of his letters are in this RESEARCHES.

By ordinance issued May 16th, 1722, by the Commisiioners of the Council, with the consent of the Bishop of Quebec, the province of Louisiana was divided into three spiritual jurisdictions. The first comprised the banks of the Mississippi from the Gulf to the mouth of the Ohio, and included the region to the west between these latitudes. The Capuchins were to officiate in the churches and missions of this district, and their Superior was to reside in New Orleans. The second district comprised all the territory north of the Ohio, and was assigned to the charge of the Jesuits, whose headquarters were to be in Illinois. The districts west of the Ohio and east of the Mississippi was assigned to the Carmelites. The residence of their Superior was ordinarily to be at Mobile. Each of the three Superiors was to be a grand vicar of the Bishops of Quebec.

By ordinance of the Bishop of Quebec, issued Dec. 19th, 1722, the district of the Carmelites was added to that of the Capuchins. The Carmelites then returned to France. In Dec. 1723, the northern boundary of this district was changed to Natchez, and all the country north of that point, to the east and to the west, was put under the Jesuits.—*Nar. and Crit. Vol. V., p.* 43, *Art. Canada and Louisiana. By Andrew McFarland Davis.*

Extract from speech of Thos. James, Esq., Lieutentant-Colonel of Regiment belonging to Col. John Gooding, in New Castle County upon Delaware, Aug. 22d, 1748:

"Four things are the Glory, Strength and Prop of a Protestant Government.

First. The Protestant Religion Conscientiously held in its Purity.

If we are safe from foreign enemies, it is not right to neglect the keeping up of the militia, because it is well-known we have numerous, or rather numberless, enemies amongst us, many of them fed at our tables, and nursed at our bosoms, as it were, who are ill-wishers to the Protestant interest, and may, if they have an opportunity, rise to such a height in rebellion that neither Church discipline nor civil law can quash them; and then we must apply to you, Gentlemen, to suppress them and bring them under by force, and to uphold and defend the Protestant Interest, Right and Privileges, or else to suffer the same to be overturned and trodden under foot by

the bloody and tyrannical power of Popery; therefore, Gentlemen, by all means keep up the militia.—*Pa. Gazette, June 13th*, 1754.

In *Penna. Gazette*, Aug. 13th, 1767, Charles Carroll advertised for a Farmer for an Overseer, dated advertisement from Balto. County, Md. He was the father of the Signer.

Fifty years ago, on the 24th of November, 1838, Most Rev. F. N. Blanchet and Rt. Rev. M. Demers landed in Vancouver; they were sent by the Most Rev. Archbishop of Quebec to evangelize the inhabitants of the far Northwest, and thus were the first Catholic missionaries who set foot upon the banks of the lordly Columbia.

Fifty years ago, on December 1, here in Vancouver, was the first baptism administered.—*From Circular Letter of Bishop Junger of Nesqually, Vancouver, Nov. 27th*, 1888.

The neutral Fr y't were sent here from N. Scotia, give a general discontent to the people here, as they are bigoted Papists, lazy and of a contentious behav'r. As we had very few Roman Catholics here before these people arrived, makes the people very uneasy with reg'd to their religious principles, and as much alarm'd for fear of debauching our Negroes.—*Gov. Dinwiddie to Sir Thomas Robinson, Dec. 24th*, 1755. *Dinwiddie Paper, II.*, 306.

Pennsylva'a by Quakers, who despise the Arms of the Flesh, and the many Ger[man] Roman Catholics; M'yl'd with such numbers of Irish Roman Catholics, w't can be expected, with't a thorow Purgation by imediate direct's of the Crown and a Gov'r of the King's own Appointm't.—*Gov. Dinwiddie [Va.] to Henry Fox, Esq, May 25th*, 1756. *Dinwiddie Papers, Vol. II.*, 412.

Let it also be enacted that the ministers of each precinct meet once every quarter of a year at some of the most convenient Churches of the precinct, and at whose quarterly meetings let them exercise their Talents by set discourses of every man in his turn against Popery, Quakerism, and other prevailing heresy.—*His. Col. Am. Ep. Ch. Virginia, Vol. I., p. 341.*

Sunday, June 28th, 1772. Yesterday I promised at their request to preach to the white settlers. Accordingly a goodly audience English settlers from the Bald Eagle Creek and the south shore of the West Branch, to whom I proclaimed the counsels of God respecting their salvation. As no ordained minister of the Gospel was as yet settled in the neighborhood, I was requested to baptize, and accordingly I administered the sacrament to the new born daughter of a Frenchman, Fourney by name, and to the son of a Catholic, Antoine White, whom I named John.—*Journal of Rev. John Ettwein* [*Moravian Missionary*].—*Pa. His. Soc.*

Bald Eagle Creek empties into the West Branch from the Southwest in Clinton County. Pa.

The semi-centenary of the dedication of the Cathedral, Providence, R. I., Nov. 4th, 1838, was commemorated Nov. 11th, 1888. The *Providence Visitor* of Nov. 9th has a report of the celebration and an illustration of the "Old Church."

Nely Combs was standing in the St. Inigoes' graveyard talking to a Protestant. A carriage drove past, in which was Bishop "Ben," who was very fat. The Prot. said there goes one of your pampered Priests. He has plenty of good eating and drinking. Mr. Combs replied: "He does not drink *any* intoxicating liquor, and is a very light eater." Bishop Ben Fenwick used to jokingly rebuke Father George Fenwick, who smoked a great deal, saying: "George, you make a furnace of your mouth and a chimney of your nose."

The great Father Ryder, when he first began to preach, tried to write out his sermons and learn them, but his Irish fire and flow of words could not be hampered, and he found that he could do better without MS. To the last he always got into a perspiration in speaking, showing that he always made an effort, and all young aspirants to oratorship should stick a big wire nail into this: "*Nil sine magno labore dedit natura hominibus.*—[*Communicated.*]